GENERALL DEMANDS Concerning the Late COVENANT;

Propounded by the Miniſters and Profeſſors of DIVINITY in ABERDENE: To ſome Reverend Brethren, who came hither to recommend the late *Covenant* to them, and to thoſe who are committed to their charge:

TOGETHER

With the *Anſweres* of thoſe reverend Brethren to the ſaid *Demands*:

As alſo

The *Replyes* of the foreſayd Miniſters & Profeſſors to their *Anſweres*.

1. PET. 3. 15. 16.

Sanctifie the LORD GOD in your hearts, and be readie alwayes to give an anſwere to every man that asketh you a reaſon of the hope that is in you, with meeknes and feare:

Having a good Conſcience, that whereas they ſpeake evil of you, as of evill doers, they may be aſhamed that falſlie accuſe your good converſation in CHRIST.

ABERDENE,
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Generall

GENERALL DEMANDS,

Concerning the late Covenant:

Together with *Answeres* to them, and *Replyes* to those *Answeres.*

THE FIRST DEMAND.

BY what Power, or Warrand, these our Reverend Brethren can sute of us, or of our People, subscription to this late *Covenant*; not being ferr by his MAJESTY, or by the Lords of Counsell, nor by anie Nationall Synode of this Kingdome, nor by any Judicatorie established in it? And, how they can enforce upon us, or upon our People, who are no wayes subject unto them, their Interpretation of the Articles of the *Negative Confession*? In respect whereof, as also in respect of that Band of mutuall Defence against all persons what-so-ever, this late *Covenant* is substantiallie different, from that which was subscribed by the KING and his Subjects, *Anno* 1580, and 1581.

ANSWERE.

WEE *are not come hither, to usurpe the Authoritie of any Civill or Spirituall Judicatorie, or to enforce upon our*

Reverend Brethren, *and the People committed to their Charge, the* subscription *of the late* Covenant, *or the Interpretation of the Articles of that* Confession *which is called Negative, or what-so-ever else of that kynde: But are sent, to represent unto them, in all humility, the present Case and Condition of this Kirke and Kingdome; crying for help at their handes also: and, in Brotherlie love, to exhort, and intreat, that they will be pleased, to contribute their best Endeavours, for extinguishing the common Combustion, which by joining with almost the whole Kirke and Kingdom, in the* Late Covenant, *we trust they may lawfully doe, without prejudice to the King's Majestie, or to any lawfull Judicatorie, or to that* Confession of Faith *above mentioned: Since the sound Interpretation and Application thereof, to the Errours of our Times, can make no substantiall change, and the Band of Mutuall Defence, wherein we obliedge our selves, to defend the true Religion, and the King's Majesties Person, and Authoritie, against all persons whatsoever, is joined, at first, with the* Confession of Faith. *Lyke as his Majesties Commissioner objecting, That our* Covenant *was suspect, to be an unlawfull Combination against Authoritie, and to be the main hinderance of obtaining our desires, hath accepted, and was well pleased with our Declaration; bearing, That we have solemnlie sworne, To the uttermost of our power, with our Means and Lives, to stand to the defence of the King's Majesty, as of* GOD'S *Vice-gerent, set over us, for the maintenance of* Religion, *and ministration of* Justice.

REPLY.

WE have, *Reverend Brethren*, sufficiently considered and examined your Answeres to our Demandes, by which we expected full satisfaction to all our Scruples and doubts concerning the late *Covenant*: But truelie, in Modestie and Brotherlie Love, we tell you, that your Answeres (what-so-ever you thinke of them your selves) have not given us that satisfaction which we expected. We know that some who rashly condemne every thing which is said or written contrary to the cause which they maintaine, will boldly say of us, that we

we have closed our eyes against a cleare and ingyring Light? But first, we say with *Job*, *Our witnesse is in Heaven, and our records is on high*. That LORD who only seeth the secrets of hearts, knoweth, that we love His Trueth, and are ready so soone as it shall be shown unto us, to embrace and professe it before the World. Next, we appeale to the Conscience of all impartiall Readers, who shall have occasion to weygh and consider maturelie the weight of our Arguments, and of theire Answeres which it hath pleased you to give us: wishing them, yea, most humblie and earnestly intreating them, to judge both of your writtings and ours, without prejudice, or any partiall respect. Yea, we are confident, that ye also, of whose love to the Trueth of GOD we are perswaded, will after better advysement, and more mature consideration of the matters debated, acknowledge, that we are not against the Trueth, but for it. The LORD open your eyes, that you may clearly see, that Trueth for which we stand.

WE objected to you, *Reverend Brethren*, that you had not a Calling to urge us to the subscription of the late *Covenant*, from anie acknowledged Authority, or lawfull Judicatorie established in this Church or Kingdome: to which Objection ye answere not here particularlie, as we expected. And whereas you say, That you are come to exhort us, and our People, in all humilitie, to joyne with you; how is it, that without our content, and against our will, not having lawfull Authoritie, which you seeme here not to acclaime to your selves, you have publicklie preached to our People, within our Congregation? which is a thing repugnant to those places of Scripture, in the which the Spirit of GOD recommendeth to Elders, or Pastors, the care of those Flockes, *Over which the holy Ghost hath made them overseers*, *Acts* 20. 28. 1. *Pet.* 5. 2 as also telleth us, That the Pastors whom the Flocke must *know*, and to whom they must *submit themselves*, doe *watch over the Soules of that Flock, and must give account for them*, 1. *Thessal.* 5. 12 *Hebr.* 13. 17. It is also contrarie to the lawes of the Christian Church in all ages. For by the ancient *Canons*, Pastors are commanded, to containe themselves within the limires of their own Charge; and not to presume to exercise Pastorall Office

in another Paſtors Dioceſſe, or Parioch, without leave: As alſo, they forbid Paſtors, to receive to Divine Service, anie man of another Pariochin, that commeth in contempt of his own Paſtor. *Concil. Nicen. 1. Oecum. 1. Can. 16. Concil. 2. Oecum. Conſtantinop. Can. 2. Concil. Carthag. 2. Can. 11. Concil. Carthag. 3. Can. 20. Concil. Chaleed. Oecum. 4. Can. 13. Concil. Nicen. 2. Can. 10. Concil. Tribur. Can. 28. Concil. Nannet. Cap. 1. & 2.* † 2. We did not without reaſon ſay, That you, and others of your Confederation, enforce your Interpretation of the Negative *Confeſſion* upon others; ſeeing we heare, that ſome Paſtors and Prelates are forced to flee to forraygne Countreyes, for fear of their [illegible] becauſe they have refuſed the ſaid *Interpretation*; and thoſe [illegible]ve ſtayed in the Countrey, dare ſcarcelie appear in the h[illegible], or ſtreets, and are threatned, that their Stipends ſhall not [illegible]yed unto them, untill they ſubſcrive your *Covenant*. † 3. Whereas you doe in Brotherly love exhort, and entreat us, to contribute our beſt endeavours for extinguiſhing the common Combuſtion, we prayſing GOD, for your pious zeale, and for the lovingneſſe and modeſty of your ſpeeches, (wherein, by GOD'S help, we ſhall labour to keep correſpondence with you; that both we and you may ſhow our ſelves, to have learned of CHRIST, *Meekneſſe, and lowlineſſe of heart*) we moſt willingly promiſe to doe ſo, by all means which our conſciences will permit us to uſe, as alſo to joine our moſt humble and hearty Prayers with yours, that it may pleaſe GOD in this dangerous exigent, to *doe good in His good pleaſure, to our Sion, and to builde up the walls of our Jeruſalem.* † 4. We may juſtly ſay, that this new *Covenant* is ſubſtantially different from the *Old*, which was made *Anno* 1581. in reſpect it not onlie containeth that *Old Covenant*, or *Confeſſion*, which was allowed by two Generall *Aſſemblies*, but alſo your interpretation of it, which, as yet, hath no ſuch Authoritie, or Approbation. † 5. No Band of Mutuall Defence, *Againſt all perſons what-ſo-ever*, is expreſſed in the *Covenant* made 1581. And altho it were, yet the caſe is very unlike: For Subjects may make ſuch a *Covenant* of Mutuall Defence, by Armes, with the conſent of the King, who only, under GOD, hath the power of Armes, or of the Sword, in this Kingdome. But they who made this late *Covenant*, had not his conſent, as that former or

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olde *Covenant* had: which is a thing ſo evident, that no man can call it in queſtion. † 6. As for that which you affirme here, that my Lord Commiſſioner his Grace was well ſatisfied with your *Declaration*, it becommeth not us, to pry narrowlie into his Graces doings: but truely we have more then reaſon, to pry moſt narrowlie into the words of a *Covenant*, which is offered unto us, to be ſworne, and ſubſcrybed, leſt we abuſe, and prophane the Sacred Name of GOD, and tye our ſelves to the doing of any thing which is diſpleaſing unto him. Laſt of all; whereas ye deſire us, to joyne our ſelves to you, and to the reſt of your Confederacie, who are (as you affirme) *almoſt the whole Church and Kingdome*, truely we cannot but reverence ſuch a multitude of our Reverend Brethren, and deare Countrey-men, and are ready to be *followers of them, in ſo farre as they are followers of CHRIST*: But neither can we *doe any thing agaynſt the Trueth*, neither can we attribute ſo much Authoritie to their multitude, as otherwiſe we would, in reſpect there hath been ſo much dealing for *Subſcriptions*, in all quarters of this Kingdome, and ſo manie have beene threatned, to give their conſent, as we are moſt credibly informed.

The Second Demand.

Whether or no we ought to ſubſcryve the forefaid Covenant, ſeeing all Covenants of mutuall Defence, by force of Armes, made amongſt Subjects of any degree, upon whatſoever colour or pretence, without the King's Majeſtie or his Succeſſoures privitie and conſent, are expreſſlie forbidden by King JAMES of bleſſed Memorie, and the three Eſtates of this Kingdome, in the Parliament holden at *Linlithgow*, *Anno* 1585?

ANSWERE.

The Act of Parliament forbiddeth in the firſt part, Leagues and Bands of maintenance privilie made, ſuch as are called Bands of Manrent, as the act in Queen MARIES *time, to which it hath relation, doeth*

doeth beare. And in the ſecond part, only ſuch, as tend to the publick diſturbance of the peace of the Realme, by moving ſedition. But no act of Parliament doeth diſcharge, nor can any iuſt Law forbid, Conventions or Covenants in the generall; or ſuch Covenants in ſpeciall as are made with GOD, and amongſt our ſelves; not for any mans particular, but for the common beneſite of all; not to move Sedition, but to preſerve Peace, and to prevent trouble: which by all probabilitie had been to many, before this time, too ſenſible, if this courſe had not been taken. Conventions *and* Covenants (*in the iudgement of* Juriſconſults) *are to be eſteemed and iudged of, according to their diverſe ends, good or bad: which made King* IAMES *of happy memory to take it for an undoubted maxime, That* pro aris & focis, & pro patre patriæ, *the whole body of the Common-wealth ſhould ſtirre at once: not any more as divided members, but as one conſolidate lumpe.*

Replye.

In that ſecond part of that Act of Parliament holden at *Linlithgo*, *Anno* 1585. are forbidden, *All Leagues or Bands of Mutuall Defence, which are made without the privitie and conſent of the KING, under the pain to be holden and execute as movers of ſedition and unquietneſſe*, &c. Wherefore we can no wayes thinke, that any Bands or Leagues of *Mutuall Defence*, *by force of Armes*, are there permitted, (that is, not forbidden) ſeeing firſt the words of the Act are ſo generall, for in it are diſcharged *All Bands made among Subjects of any degree, upon any colour whatſoever, without his Highnes, or his Succeſſours, privitie and conſent had and obtained thereunto.* Next; All ſuch Bands are declared to be *Seditious*, and perturbative of the publicke Peace of the Realme: or, which is all one, are appointed to be eſteemed ſo. And therefore, we can not ſee how any Bands of that kynde can be excepted, as if they were not ſeditious.

2. We doubt not, but the late *Covenant* being conſidered, according to the maine intention of thoſe Pious and Generous Gentle-men, Barrons and others our dear Countrey men, who made it, eſpecially our Reverend Brethren of the holy Miniſtery, is a *Covenant* made with GOD,

GOD, and proceeding from a zealous reſpect to GOD His Glory, and to the preſervation of the puritie of the Goſpell in this Church and Kingdome: But we cannot finde a Warrand in our Conſciences, to grant, that ſuch *Covenants*, in ſo farre as they import *mutuall Defence, againſt all perſons what-ſo-ever*, none being excepted, no, not the KING, (as it ſeemeth unto us, by the words of your *Covenant*, but farre more by the words of your late *Proteſtation*, the 28 of *June*; wherein you promiſe, *mutuall Defence, againſt all externall or internall Invaſion*, menaced in his Majeſties laſt Proclamation) are not forbidden by any Band, nor juſtlie yet can be forbidden. For, firſt, we have already ſhowne, that they are forbidden in the foreſaid Act of Parliament, *Anno* 1585. 2. No Warrefare; and conſequentlie, no *Covenant*, importing Warrefare, is lawfull, without juſt Authoritie, which, we are perſwaded, is only in the ſupreame Magiſtrate, and and in thoſe who have power and employment from him, to take Armes: Yea, ſo farre as we know, all moderate men, who duely reſpect Authoritie, will ſay, that it is ſo in all *Kingdomes*, and *Monarchies, properly ſo called*: (Of which nature is this his Majeſties moſt Ancient Kingdome,) And, that it is altogether unlawfull to Subjects in ſuch Kingdomes, to take Armes againſt their Prince. For which cauſe, that famous and moſt learned Doctor *Rivetus*, in a late Treatiſe called *Jeſuita vapulans*, ſpeaking of the judgement of *Buchannan*, and others, who taught, that Subjects might take Armes againſt their Prince, in extraordinary Caſes, and extreame dangers, of the Religion, and Common-wealth, profeſſeth firſt, that he, and all other *Proteſtants*, condemne ſuch doctrine. *Secondly*; That this Error did proceed from a miſtaking of the Governement of the Scotiſh Kingdome, as if it were not truely & properly *monarchical*. *Thirdly* That the raſhneſs of thoſe wrytters, is to be aſcrybed partlie to the hard and perilous times of perſecution, wherein they lived, and partlie *Scotorum præfervido ingenio, et ad audendum prompto*. Thus he wryteth in the 13. Chap. of the ſaid Booke, Pag. 274. and 275. anſwering to the recrimination of a *Jeſuit*, who had affirmed, that *Buchanan*, *Knox*, and *Goodman*, had written as boldlie, for the Rebellion of Subjects againſt Princes, as any of their Order at any time had done. A thing much to be noted by us at this time, leſt we any

more give that advantage to *Jesuites*, to make Apologie for their rebellious Doctrines and Practises. 3. Not only making of *Covenants*, but also all other actions, are to be esteemed and judged of, first, by the equitie of the subject, and matter; then, by the ende: For if the matter pactioned (that is, which the parties mutuallie doe promise) be justlie forbidden, by a lawfull Authoritie; and consequentlie be unlawfull in it selfe; then the goodnesse of the ende, or project, can not make the paction, or *Covenant*, to be good, or lawfull.

The Third Demand.

If it be alleadged, that in extream and most dangerous cases, such Acts of Parliament may be contraveened, *Quæritur*, whether there be now such extream case, seeing we have his Majestie, in his former Proclamations, avowing, protesting, declaring, and in this last Proclamation taking God to witnesse, that he never intended any Innovation of Religion; and also seeing He hath removed already all that which made men feare Novations, to wit, Service Booke, Booke of Canons, and the alleadged exorbitancie of the new high Commission.

ANSWERE.

If the removing of the Service Booke, Booke of Canons, *and the limitation of the vast power of the* high Commission, *contayning so much superstition, and tyrrannie of Prelates, be a benefite to this Kirke and Kingdome, we ought, under GOD, to ascrybe the same to the peacable Meettings, humble Supplications, and religious Covenanting of the Subjects; which have given information to his Majestie, and have procured from his justice and goodnesse, so great favour, as is thankfullie acknowledged in the last* Protestation: *which doeth also expresse the many particulars, wherein his Majesties late* Proclamation *is not satisfactorie. And therefore, the Lords of his Majesties Privie Counsell, upon the* Supplication *and* Complaint *of his Liedges, were moved to rescind the Act of the* Approbation *of the foresaid* Proclamation,

mation, *and to rent the ſubſcrybed Miſſive, which was to be ſent therewith to his Majeſtie, We are confident, that the* Declaration *wherewith his Majeſties Commiſſioner was ſo well pleaſed, will alſo give ſatisfaction to our Reverend Brethren; and that they will not thinke it convenient for them to give further approbation to the* Proclamation, *then the Counſell hath done, although all of us ought, with thankfulnes, to acknowledge his Majeſties benignitie.*

Replye.

We will not here diſpute what hath been the maine or principall cauſe moving his ſacred Majeſtie to diſcharge the *Service-Booke*, and other things which occaſioned the preſent perturbation of our Church; nor yet whether or not his Majeſties Proclamation may give full ſatisfaction to all the feares and doubts of his Subjects. For our ſelves, we profeſſe, that upon his Majeſties Declaration, and gracious Promiſe contained in his Majeſties laſt Proclamation, we believe, firſt, that his Majeſtie *never intended Innovation in Religion: Secondlie*, that he will *maintain the true Proteſtant Religion, all the dayes of his life:* which we pray GOD to continue long. *Thirdly*, that all Actes made in favours of the *Service-Booke*, &c. are diſcharged. *Fourthly* that he will never urge the receiving of the *Service Book, Book of Canons &c. or anie other thing of that Nature, but by ſuch a faire and legal way, as ſhall ſatisfie all his Subjects.* And thence we doe collect, that which we affirmed before, to wit, that ther is no ſuch extraordinary or extream caſe, as might give occaſion to Subjects to make ſuch a Band, as is directly forbidden by the foreſaid Act of Parliament, and to contraveane it in ſuch a manner, as may ſeem to import a reſiſting of Authoritie by force of Armes.

The Fourth Demand.

Concerning that Interpretation of the Negative Confeſſion, which is urged upon us, & wherin the Articles of *Pearth.* & Epiſcopacy are declared to be abjured, as well as all the points of Popery, which

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are therein expreſly and diſtinctly mentioned; *Quæritur*, Who are the Interpreters of that Confeſſion? that is, Whether all the Subſcrivers, or onely thoſe Miniſters conveened in EDINBURGH, in the end of Februarie, who ſet it down? If all the Subſcrivers; then what reaſon have we to receive an interpretation of that Confeſſion from Laicks, ignorant people, and children? If onely thoſe Miniſters conveened then in EDINBURGH; then, ſeeing no man ſhould take an honour to himſelf, but he who is called of GOD, as AARON, *Hebr.* 5. 4. what power and authoritie had they over their Brethren, to give out a judiciall Interpretation of theſe Articles of Faith, and to inforce their Interpretation of theſe Articles upon them.

ANSWERE.

The ſubſcrybers are here misinterpreted in two poyntes, very materiall: One is, that they preſume upon power, or Authority, which they have to give out a judiciall interpretation of the Articles of the Confeſſion, *and to enforce the ſame upon others: whereas they onelie intended, to make knowne their own meaning, according to the minde of our Reformers; and in charity to propound and recommend the ſame to others, who might be made willing to embrace it: Although it be true alſo, that very great numbers of Miniſters were conveened, and teſtifieid their conſent at that time: and although the private judgement of thoſe who are called* Laicks, *ought not to be miſ-regarded: for it is confeſſed, that an Interpretation, which is private* ratione perſonæ, *may be more then privat* ratione medii. *The other, which being obſerved, will anſwere diverſe of the following* Demands, *that the Articles of* Pearth, *and of* Epiſcopal Government, *are declared to be abjured, as points of* Popery, *or as* Popiſh Novarions: *whereas the words of the* Covenant *put a difference betwixt two ſorts of* Novarions: *one is of ſuch, as are already introduced in the Worſhip of GOD, and concerning thoſe, whatſoever be the judgement of the Subſcryvers, which to every one is left free, by the words of the* Covenant, *they are onelie bound, to forbear the practiſe of them, by reaſon of the preſent exigence of the Kirke, till they be tryed, and allowed, in a free* Generall Aſſemblie

Assemblie. *The other sort is of such* Novations, *as are particularlie supplicated against, and complained upon, as the* Service-Booke, *and* Canons, *&c. which are abjured, as containing points of* Poperie. *And this we avouch, from our certain knowledge, to be the true meaning of the controverted words of the* Covenant. *And therefore, humbly entreat that no man any more, upon this scruple, with-hold his Testimony*

Replye.

As for the first of these two miss-takings: If you have not given out that interpretation of the *Negative Confession* judicially, but only have made known your own meaning, according to the minde of the Reformers, as you alleadge, then, first, your Interpretation hath no obligatory power over others; and consequently you ought not to obtrude your Interpretation upon us more then we doe our Interpretation thereof upon you. Neither ought any man to be molested, or threatned, for not receiving your Interpretation; chiefly seeing all who are of your Confederation have so solemnly vowed, and promised, to be *good examples to others of all Godlinesse, Sobernes, & Righteousnesse, and of every duty which you owe to* GOD *and Man.* Secondly, as for the minde or judgement of our Reformers, we know no evidencie of it, having publicke Authoritie, to obliedge the Subjects of this Kingdom, except that which is expressed in our *Nationall Confession of Faith*, ratified in Parliament twentie yeares before the *Negative Confession* was penned: wherein we finde no warrand or ground of such Interpretation as you bring. Thirdly, The Interpretation of the *Negative Confession*, set down in your *Covenant*, as it is not publicke *ratione Personæ*, so also not *ratione medii*: for it hath no Warrand, for ought we could ever perceive, either from the Word of GOD, or from the Testimony of the Ancient Church, or from the consent of other reformed Churches, or from our *Nationall Confession*, registrated in Parliament. As for the second Mistaking, or Miss-interpretation of the words of the late *Covenant*, first, We marvell, that a *Generall Covenant* appointed to be subscrived by all, learned and unlearned, should have been set down by you in such ambi-

guous tearmes. For, truely, all men here, even the moſt judicious, doe ſo take your words, as if the Articles of PEARTH were in them abjured. 2. Wee have again more attentively examined the words of the late *Covenant*, and doe evidently perceive by them, That in the ſaid *Covenant*, the Articles of PEARTH, and *Epiſcopacy*, are condemned, and abjured, as erronious, and damnable corruptions. For where you profeſſe, *and before GOD, and his Angels, and the World, ſolemnlie declare, that you ſhall labour, by all means lawfull, to recover the Liberty and purity of the GOSPELL, as it was eſtabliſhed and profeſſed before the foreſaid Novations:* We aske you, what is that period of time, to which your words have reference, when you promiſe to *labour, to recover the Puritie and Liberty of the Goſpell, as it was profeſſed & eſtabliſhed before the foreſaid novations?* If you mean that period of time, when the *Service-Booke*, and *Book of Canons*, were urged upon you; to wit, the laſt year by-paſt in Summer, then you acknowledge, that all that time you enjoined the *Puritie and Liberty of the GOSPELL*; and conſequenrly, that you yet enjoy it; for no new thing hath ſince that time been publicklie received, and practiſed in this CHURCH. If you meane (as undoubtedlie we thinke you doe) the time preceeding the bringing in of *Epiſcopacie*, and the Acts of *Pearth*, then you comprehend both *Epiſcopacie* and the Acts of PEARTH, under theſe *Novations*; *for the removing whereof, you promiſe, to labour, according to your power*: and conſequentlie doe diſ-allow and condemne them, even before they be tryed in a *Free Aſſemblie*, and before they be heard who maintain & approve them as lawfull. 3. We may evidentlie demonſtrate this, *argumento ad hominem*, as we ſay in the Schooles: For thoſe *Rites* and *Ceremonies*, which are abjured in the *Negative Confeſſion*, are alſo abjured in your late *Covenant*; which, as you ſay, is all one with the *Negative Confeſſion*, or with the *Covenant* made 1581. But the *Rites* and *Ceremonies* which were concluded in *Pearth Aſſemblie*, are abjured, as you ſay, in the *Covenant* made 1581. and therefore they are alſo abjured in this your late *Covenant*. The firſt Propoſition is evident: for in your late *Covenant*, ſpeaking of the Oath contained in that olde *Covenant*, which was made *Anno* 1581. you profeſſe, *That the preſent and ſucceeding Generations in this Land, are bound*

are bound to keep the foresaid Nationall Oath, as you call it, *and Subscription, unviolable*. The second Proposition also cannot be denyed by you: For, these twentie yeares by-past, you have accused those who conformed themselves to the Ordinances of *Pearth*, of Perjurie; and that becauſe they had violated the Oath made *Anno* 1581. in the which those Articles (as you alleadge) were abjured. But perhaps you will say to us, that wee thinke those things not to be abjured in that Oath made *Anno* 1581. and therefore wee may swear, and subscrive your late *Covenant*; and, not-with-standing of our Oath and Subscription, be tyed onely to the Forbearance of the practise of *Pearth* Articles for a time. We answere, first: The words of an Oath should be cleare, and plain: or, if they be any wayes ambiguous, the true sense of them should be so declared, and manifested, that all may know it. 2. An Oath is to be given, according to the minde and judgement of him that requireth it. And therefore, seeing you who require this Oath of us, thinke the *Rites* or *Ceremonies* concluded at *Pearth*, to be abjured in that Oath made *Anno* 1581. how can we sweare and subcrive your *Covenant*, which renewerh the foresaid Oath, and bindeth us to it? 3. If we should sweare, and subscrive the *Negative Confession*, as it is included in your *Covenant*; then ye, who thinke the Articles of *Pearth* to be abjured, and condemned in the *Negative Confession*, will thinke us tyed, by our own Personall Oath, to condemne the Articles of *Pearth*. 4. Seeing this *Covenant* was penned by you, who have hitherto not conformed your selves to *Pearth* Assemblie, and have opposed *Episcopacy*, and seeing you all condemn *Episcopacy*, as if it were that *Popish* or wicked *Hierarchy*, mentioned in the *Negative Confessiō*; as also esteeme the thinges concluded in *Pearth* Assemblie, to be *Idolatrous*, or *Superstitious*, how can we thinke, that you in your solemne vow made to God, for reformation of this Church, and resisting, in times to come, the *Novations* & *Corruptions* of it, have passed by these things, which are the onely *Novations* already introduced by Authority, and from which, as you affirme, the Church hath so great need to be purged: chiefly, seeing ye think them as *Popish Superstitious* & *Idolatrous*, as ye doe these other *Novations*, which are not as yet introduced. 5. If in all your Supplications, Plaints, and Protestations, ye have onelie

sought

ſought the removing and diſcharging of the *Service Booke*, *Booke of Canons*, and the new high Commiſſion, not complaining of any other Novations; and ſeeing his Majeſtie hath diſcharged the firſt two, & hath promiſed to rectifie the third, or laſt of them; Then, what reaſon have ye to thinke, that his Majeſty hath not ſatisfied your Supplications? For, all the Novations, upon which you complained, are removed by his Majeſtie, and ye have his Princely Promiſe, that no further ſhall be urged upon us, but by ſuch a faire and Legall way, as may ſatisfie all his Subjects. 6. As for that which your *Covenant*, by your own Confeſſion, requireth of us, to wit, *The forbearance, and abſtinence, for a time, from the practiſing the Articles of* PERTH; We profeſſe ſincerelie, and in the ſight of GOD, that our Conſcience will not ſuffer us, to ſubſcrive that part of your *Covenant*; and that becauſe Lawes being ſtanding for them, and our lawfull Superioures requyring Obedience from us, by practiſing them, to ſweare *Forbearance of the practiſe of them*, is to ſweare *Diſobedience*, and, *to wrong their Authority*. 7. How can we, with a good Conſcience, abſtaine preſenly from private Baptiſme, and private Communion, being requyred thereunto by ſicke perſons, and thoſe Parents whoſe Children cannot be carried to the Church commodiouſlie with their lives; ſeeing we thinke it a thing very unlawfull, in ſuch caſes, to refuſe to adminiſtrate thoſe Sacraments in private houſes. Not that we thinke, that GOD hath tyed Himſelf, or His Grace, to the Sacraments; but becauſe He hath tyed us unto them, by His Precept: and, not to uſe the meanes appoynted by GOD, when our People, or their Children ſtand in need of them, is a contempt of the meanes, and a tempting of GOD.

The Fifth Demand.

Whether or no we can ſincerely, and with a good Conſcience, ſubſcrive the Negative Confeſſion, as it is expounded and interpreted by the Contryvers or Authors of the late *Covenant*, ſeeing it maketh a perpetuall Law concerning the externall Rites of the Church, which GOD hath not made, as if theſe Rites were unchangeable?

And

And how they who both ſweare the poſitive Confeſſion, and the negative, thus interpreted, can eſchew contradiction, ſeeing the poſitive Confeſſion, *Chap.* 21. evidently declareth, that theſe Rites are changable, according to the exigencie of time; and conſequently, that no perpetuall Law may or ought to be made concerning them? Likewiſe, we would know, how it can ſtand with trueth, to abjure all theſe Rites, as Popiſh, which are uſed in the Church, without divyne inſtitution, expreſſed in GOD'S Word; ſeeing even theſe who urge the Covenant, practiſe ſome Ceremonies which are not mentioned in GOD'S Word, as the Celebration of Marriage before the Church, in the beginning, or at the end of divyne Service, with all the particulars of it, and the ſtipulation of Fathers and God-fathers, for the Childe in Baptiſme, which are not meere circumſtances, as they uſe to diſtinguiſh, but alſo Ceremonies, properlie ſo called?

ANSWERE.

The late Covenant *maketh not a perpetuall Law concerning the externall Rites of the Kirke, as if they were unchangable: but, as we have ſayde before, onlie bindeth us, for a tyme, to forbeare the practiſe of* Innovations *already introduced, and doth not determine whether they ought to be changed, or not. 2. According to this true Interpretation, all appearance of contradiction betwixt the* Confeſſion of Faith *inſert in the Act of Parliament, and the latter Confeſſion, is removed, beſide that the Article* 21 *of the* Confeſſion of Faith, *giveth power to the Kirke, in matters of externall Policie, and order of the Worſhip of GOD, is expounded in the firſt Booke of* Diſcipline, *diſtinguiſhing betweene thinges neceſſarie to be obſerved in every Kirke, and thinges variable in particular Congregations. 3. We declare againe, that the* Covenant *doeth not abjure* Pearth *Articles, as Popiſh, and thinketh not tyme now to diſpute of ſignificant Ceremonies, or other holy Rites, and whether the two particulars named be Ceremonies, or not: ſince the* Confeſſion *condeſcended upon on both ſides, abjureth Rites, which are added without the Word of GOD.*

Replye.

First, we have already told you, that we can not ſubſcrive your Oath of Forbearance of the practiſe of the Articles already introduced, without violation of Authority, and of wronging our own Conſciences, who thinke private Baptiſme and Communion, not to be indifferent, but alſo neceſſarie, in ſome caſes, not indeed, *neceſſitate medii*, as if GOD'S Grace were tyed to the externall means, but, as we ſay in the Schooles, *neceſſitate præcepti*, becauſe we are commanded to uſe theſe means. 2. This late *Covenant* leadeth and bindeth us to the old *Covenant*, made 1581. and that old *Covenant* bindeth us perpetually to that *Diſcipline* which was then; that is, (as ye alleadge) to the whole Policie of the Church, comprehending all the externall Rites of it: and ſo, *à primo ad ultimum*, this late *Covenant* bindeth us to the whole Policie of the Church, which was then; and conſequentlie maketh a perpetuall Law, concerning externall Rites of the Church, as if they were unchangable. All partes of this Argument are ſure: for by your late *Covenant*, you proteſſe your ſelves bound, to keepe the foreſaid Nationall *Oath* (as you call it) inviolable: and that *Oath*, or *Covenant*, bindeth us, to continue *In the obedience not only of the Doctrine*, but alſo *of the Diſcipline of this Kirke*. Where by *the Diſcipline of the Kirke*, ye underſtand (as ye have in all your wrytings profeſſed, eſpecialie of late, in your Booke entituled, *A diſpute, againſt the Engliſh Popiſh Ceremonies. Part. 4. Cap. 8. Sect. 6.*) the whole externall Policie of the Church, as it was at that tyme; to wit, *Anno* 1581. Yea, you confeſſe, that no other thing can be underſtood by *The Diſcipline of the Kirke*, but that which we have ſaid already; and conſequently we ſhall be tyed by that *Oath* which you requyre of us, to admit and practiſe no other *Rites* and *Ceremonies*, but ſuch as were then received in our Church. We can no wayes paſſe by this, ſeeing ever ſince the Aſſemblie of *Pearth*, in your publicke Sermons, and printed Bookes, ye have moſt vehementlie accuſed us of Perjury, as violating the *Oath*, or *Covenant*, made *Anno* 1581. and that in reſpect we have admitted into the

Church

Church, ſome *Rites*, or *Ceremonies*, which were not in it the foreſaid yeare of GOD. Is not this to make a perpetuall Law, concerning the externall *Rites* of the Church, as if they were unchangeable, and to abjure the practiſe of all *Rites* introduced in the Church ſince that time; and conſequently the practiſe of the Articles of *Pearth*, and that not for a time onelie, but for ever? 3. Seeing the *Negative Confeſſion*, according to your minde, and conception of it, maketh the whole externall Policie of the Church, as it was *Anno* 1581. to be unchangable and on the contrarie, the *Confeſſion* inſert into the Acts of Parliament, declareth, that the *Rites* belonging to the externall Policie of the Church, are changable; how can you eſcape a Contradiction, if ye receive both theſe *Confeſſions*? 4. Whereas by that diſtinction mentioned in your Anſwere, of things neceſſary to be obſerved, and of things variable in particular Congregations, ye inſinuate that by the *Keeping of the Diſcipline of the Kirke as it was then*, to which we are bound in the old *Covenant*, ye underſtand the obſervation of thoſe things which are neceſſary to be obſerved in every Kirke, and not of thinges variable in particular Congregations: We aske, Into which of the Members of this diſtinction ye referre *Epiſcopacie* and the Articles of *Pearth*? that is, whether they moſt neceſſarilie be omitted in all Churches, and at all times, or not? If ye ſay, that they muſt be neceſſarilie omitted, and that the Negative *Confeſſion*, confirmed with an *Oath*, doth tye us to the omiſſion of them; then both ye would make us to ſweare, and ſubſcrive againſt our Conſciences, (for we are perſwaded, that theſe things are lawfull) as alſo ye would make us to abjure *Epiſcopacy*, and the Articles of *Pearth*, *in perpetuum*; which is flatlie contrary to your Declaration in your Anſweres, 1. 5. &c. If you ſay on the other part, that we are not tyed by the negative *Confeſſion*, to the omiſſion of theſe things; then, why have ye, in all your wrytings againſt us, exprobrate to us, *Perjurie*, in violating of the *Oath* contayned in the negative *Confeſſion*? 5. We would gladly have known your minde, concerning the lawfulneſſe of ſuch *Rites* as are not of divyne Inſtitution, expreſſed in GOD'S Word. For we ingenuouſly profeſſe, that none of your Anſweres (which hitherto we have ſeen) to the Inſtances, or Examples, brought by us, in our fift *Demand*, of *Rites* uſed by your ſelves, in your

in your Churches, as lawfull, without divyne Inſtitution, (to which we could adde many moe) doe give us any ſatisfaction: nor yet, as we thinke, can give ſatisfaction to any indifferent man. As for example; is *Bleſſing of Marriages*, a meere circumſtance? who can be ſo impudent, as to ſay ſo? or, if it be a Ceremony, what præcept or practiſe have ye of it in GOD'S whole word? If it be alleadged, that we have a warrand from that Bleſſing pronounced *Gen.* 1. 28. upon Man and Woman, after their creation; we aske, by what conſequence can that *Solemnitie of bleſſing of Marriages* uſed in our Churches, with all the Ceremonies of it, be drawn from that effectuall and operative Bleſſing of our firſt Parents, or rather of whole Man-kynde? Is there here an inſtitution of a perpetuall obſervance, or *Rite*, to be uſed in the Church, more then in the 22 *verſe* of the ſame *Chapter*, when GOD bleſſed the Fowles, and Fiſhes, and ſaid, *Be fruitfull, and multiplie, and fill the waters in the Seas?* &c. If againe it be anſwered, that Paſtorall Benediction, is mentioned in Scripture, firſt, what is that to *Bleſſing of Marriages*? And ſecondly, why are not all other actions, as well as Marriages, bleſſed in the Church, chiefly, ſeeing *Matrimoniall Bleſſing* hath been, & is, abuſed in the *Romane Church*, which holdeth, that Marriage is a Sacrament; and conſequently, Matrimoniall benediction ought, as it would ſeeme, to be ſecluded from the Church, rather then other Bleſſings?

The Sixth Demand.

Whether or no it be fit to ſubſcrive ſuch an Interpretation, as in matters of lawfullneſſe, and unlawfulneſſe; and conſequently in matters of Faith, contradicteth the Judgement of ſo many Divines, moſt famous of the reformed Church, both Ancient and Modern, (who did, and doe holde, that theſe Rites and Ordinances brought into this Church by the Aſſemblie of *Pearth*, are in their own nature lawfull, and ſuch as ought not to make a ſtirre in the Church of GOD) and alſo condemneth the venerable practiſe of the Ancient Church, and the moſt eminent Lights of it, even in thoſe pureſt times, unto which we apeale againſt the Papiſts in our Diſputes.

ANSVVERE.

ANSWERE.

We truſt, that no ſound Divyne, Ancient or Moderne, would in this caſe denye the expediencie of the forbearance of the practiſe of Pearth *Articles. And further then this, nothing at this tyme is required.*

Replye.

Your ſilence, in not anſwering that which we affirmed, concerning the judgement of Divynes, Ancient and Moderne, of the reformed Church, anent the lawfulneſſe of the Rites and Ordinances, which were received in our Church, by the ordinance of the Aſſemblie of *Pearth*; as alſo concerning the judgement and practiſe of the ancient Church; doeth make us thinke, that ye acknowledge the trueth of that which we affirmed there. 2. We have already ſhowne, that the Oath which ye requyre of us, importeth more then the forbearance of the practiſe of *Pearth* Articles, for a tyme. 3. The forbearance of ſome of them, ſeemeth to us, to be meerly unlawfull, and contrary to that Paſtorall duetie we owe to our Flocke. 4. The forbearance of any of them, conſidered with a relation to the Authority enjoyning them, in our judgement, is plaine diſobedience.

The ſeaventh Demand.

Whether it be agreable to Charitie or Pietie, to requyre us to abjure theſe Rites as Popiſh; which in the ſinceritie of our hearts, following the light of our Conſcience, (whereof we take GOD to witneſſe) we have hitherto practiſed, as lawfull, and laudablie following the ſame light, doe yet practiſe them? but ſuppoſe this might be requyred of us by any; *Quæritur*, Whether or no it becommeth them ſo peremptorilie, and upon ſuch a ſuddentie, to urge us to this, who theſe by-gone twenty yeares, have deſired earneſtly to enjoy the

freedome of their Conſciences in their Miniſterie, even in denying obedience to theſe things, and ſtanding Lawes for them; and when they were urged to obedience, did ſo often proteſt, and earneſtly requeſt, that they might have a tyme, to be well enformed, and maturelie advyſed of the matter, which to the moſt part of them was moſt graciouſly granted? Let them, therefore, looke to that naturall *Maxime*, *Quod tibi fieri non vis, alteri ne feceris*, and to our Saviour's Precept of the ſame ſenſe, and almoſt of the ſame wordes, *Matth. 7. verſe 12.*

Answere.

We hope, that ſuch a Forbearance of the practiſe, will prejudge the libertie of no mans Conſcience.

Replye.

It would much prejudge our Conſciences, to ſweare and ſubſcrive the negative *Confeſſion*, taking it according to your conception and meaning, who requyre our *Oath.* 2. How can we ſweare, *to labour*, (*by all means lawfull*, as ye require in your *Covenant*) to expell thoſe thinges, whereof we holde ſome to be neceſſary, and all the reſt, to be lawfull, and laudable?

The Eight Demand.

Whether it be fitting to ſweare to defend the Kings Perſon and Authority, with this Limitation, *In the defence and preſervation of the true Religion, Lawes, and Liberties, of this Kingdome*? As if their Perſons ought not to be defended againſt all Enemies, although as yet they embraced not the Trueth: or having before embraced it, yet have fallen from it; or as if their Royall Authority were not to be acknowledged,

acknowledged, although commanding thinges unlawfull; and as if we were not subject thereto, in yeelding to suffer under them, when we give not active obedience to them?

ANSWERE.

1. *The Answere of the first Demand, may give satisfaction here.* 2. *The Specification of the defending the Kings Person and Authoritie, in the defence of the true Religion, Lawes, and Liberties of the Kingdome, is warranded by the Confession ratified in Parliament, by other Acts of Parliament, by the other Confession, and by the generall Band joyned with it.* 3. *No man will with-holde his Subscription from the* Covenant, *because it doth not, as it intendeth not, to expresse everie duetie we owe to the Kings Majestie, as if the not naming, were a denying of the duetie.*

Reply.

What ye have replyed in your Answere to our first Demand, we have examined, in our Confutation of your Answere. 2. If ye consider well all the Circumstances of the making of your *Covenant*, ye will finde that it had not been amisse, at this time, to have expressed more fullie the Loyaltie of your Intentions, to maintaine the KINGS Person and Honour. Next, it is necessarie to expresse it yet more fully, for our cause, whom ye require, to sweare & subscrive your *Covenant*; lest we doe any thing, in this matter, with a doubting Conscience, (which is a grievous sinne) that is, Doubting whether or no we are tyed by our *Oath*, to maintain the KINGS Authority, onelie in so farre, as it is imployed in the Defence of the foresaid true Religion; or, at lest, as it is not imployed against it. For it seemeth to us unlawfull, to sweare the maintenance of the KINGS Authority with this limitation precisely. And if ye be of a contrary mynde, we are most willing to confere with you of this point.

The

The ninth Demand.

WHethere or no we can ſincerely ſweare to maintaine the Authority, truelie and properlie Monarchicall of the King; and withall ſweare alſo diſobedience to theſe Articles, which are authorized by his ſtanding Lawes, and to maintaine the meaneſt of his Subjectes againſt him, in their diſobedience of his Lawes, as yet ſtanding in vigour concerning theſe thinges?

Answere.

1. The Anſwere to the firſt Demand, is uſefull here alſo. 2. Forbearance of Practiſe, *for a time, in ſuch a caſe, is rather* Obedience, *then* Diſobedience: *for example*, Kneelling *was thought convenient, becauſe all memorie of* Superſtition *was paſt, ſhould it not therefore be forborne, becauſe* Superſtition *is now revived, and flagrant? They who practiſe, keep the letter of the Law: but they who forbeare, keep the life and reaſon thereof.*

Replye.

Your *Covenant* requireth more of us, then the forbearance of the practiſe of *Pearth* Articles, as we have often times declared. 2. We have alſo ſhowne, that the forbearance of Obedience, to ſtanding Lawes, without licience of Superiours, and contrarie to their commandement, eſpecially if it be done by deliberation, and if men tye themſelves, by an Oath, to do ſo, is maniteſt Diſobedience. 3. The Article of *Pearth*, anent Kneeling, was not grounded onelie, nor yet principally, upon that Narrative which ye mention; but rather upon the conveniencie and decencie of the geſture of Kneeling, in the receiving of the holie *SACRAMENT*: which reaſon doeth yet continue; as alſo the other reaſon which ye mention, holdeth yet: for the bodie of the People of this Church, were never *Papiſts*; and, conſequently,

conſequently, have no memorie of Popiſh Superſtition, as thoſe who lived in time of Reformation. 4. We can not ſee, nor conceive, how a Vow and Band, of maintaining the meaneſt Subject of this Kingdom, againſt all perſons whatſoever; and conſequently, againſt the KING himſelf, as we have ſhowne in our ſecond Replye, in diſobedience of his Lawes, can conſiſt with that love, reverence, and ſubjection, which we owe to our KING. Neither have ye brought any thing in your Anſwere, to ſatisfie us in this point. And becauſe ye alleadge, as we heare, that ye are miſtaken in this point, and doe vindicate your ſelves, by thoſe words of the *Covenant*, wherein ye promiſe to maintain the KINGS Authority; we pray you to expreſſe your minde more fully, concerning it; and to ſhowe us, 1. What ye meane by maintaining the KINGS Authority, in that part of your *Covenant*, wherein ye expreſſe your loyall Intention, To maintain the KINGS Perſon and Authority; and in ſpeciall, Whether or no the maintaining of the KINGS Authoritie, be taken by you, as it excludeth all reſiſting of his Authority, by force of Armes, even although he ſhould command thinges unlawfull, and contrarie to the Trueth? For ſo we thinke it ſhould be taken: and that it ſhould be ſo taken, we are ready to demonſtrate. Neither can we ſweare it in anie other ſenſe. 2. Whether your promiſe, of *mutuall defence, In the ſame cauſe of maintayning the true Religion, and his Majeſties Authority*, &c. ought to be underſtood, of *the maintaining the Kings Authority abſolutelie*: that is, *Whether he maintaine the true Religion, or no*? Or, on the contrarie; if it ought to be underſtood, of *the maintaining the Kings Authority conditionally, in ſo farre as he maintaineth the true Religion*, and not any other wayes? If you ſay, that it is to be underſtoode the firſt way, we aſſent to that part of your *Covenant*, and have no more ſcruple anent it, except that one, which we mentioned in our *Reply* to your ſecond *Anſwere*: to wit, that the words of your Proteſtation, ſeeme to import more; and, that your *Paction*, or *Covenant*, is made without the Kings privitie, and conſent. If ye ſay, that it is to be underſtood the ſecond way, then we continue urging our foreſaid *Demand*: to wit, how a man can maintaine the Kings Authority, and withall maintaine the meaneſt of His Subjects, in reſiſting His Authority? And how we can be ſaid, to ſtand for the

Kings Honour, when we vowe and promiſe, to doe that which hee himſelfe profeſſeth to be againſt his Honour; and which, in the common judgement of men, is thought to be ſo? The determination of this point, is more then neceſſary, at this tyme: and, therefore, let us in ſinceritie, and Brotherly love, conferre of it; that the Conſciences of others who doubt of this, may receive ſatisfaction.

The Tenth Demand.

Whether or no we ought to ſweare to ſuch a Covenant, which taketh away from us all hope of a free Aſſemblie, or Parliament, to judge of the matteres preſently debated? for how can theſe vote freely of any matter propounded to the deciſion and deliberation of the Church and Eſtate; who have already ſworne to adheere to one part of the Queſtion? and how can thoſe who diſſent from them, ſubmit themſelves to their judgement, chiefly ſeeing they are Poſſeſſoures, and have Lawes Civill and Eccleſiaſtick, ſtanding as yet for them?

Answere.

We perceive, that this tenth Demand, *is made of the Articles of* Pearth; *therefore we anſwere as before; That we promiſe onely forbearance, which can prejudge no mans liberty in a* Generall Aſſembly.

Replye.

We have ſhowne, that your *Covenant* and *Oath*, importeth a manifeſt Abjuration of the Articles of *Pearth:* and therefore, the ſwearing of it doeth manifeſtly prejudge the liberty of Voting in a *Nationall Aſſembly*: For, how can they freely either reaſon in an *Aſſembly*, concerning *Epiſcopacy*, and the Articles of *Pearth*; or elſe, give their judgement, without prejudice, concerning them who have

have already promiſed, ſworne, and vowed, firſt, To adheere to the *Diſcipline of the Kirke*: that is, (according to your Interpretation) *to the whole externall policie of the Church, as it was* 1581. 2. *To labour, by all meanes lawfull, to remove, and expell, all thoſe Rites, and Ordinances, which have come into the Church ſince the foreſaid Year of GOD; that the Church maybe reſtored, to the Liberty, and Purity, which it then had.* Whereby ye declare, that the foreſaid Articles and Epiſcopacy, are contrary to the Liberty, and Purity, of the Church; and conſequently, ye are tyed, by your *Oath*, to vote againſt them, if ye be called to the intended ASSEMBLIE.

The eleventh Demand.

Whether our ſubſcriving, together with our People, to the Confeſſion of this Nation, which is ratified and regiſtrated in Parliamẽt, *Ann.* 1567. may give full ſatisfaction to all who doubt of the ſincerity of our Profeſſion, if ſo be they have no farther aime, but only to know and ſee our willingneſſe, and conſtant reſolution, to adheere to the Religion preſently profeſſed, and to oppoſe all Erroures contrary to it, to our lives end? Now, ſeeing we are willing to doe this, as we take GOD to witneſſe, we are, how are we hated, maligned, and traduced as Enemies of the Trueth, only becauſe our Conſciences doe not ſuffer us to ſubſcrive to that Interpretation of the Negative Confeſſion inſert in the Covenant, (concerning which we can ſee no warrand of the trueth of it, nor lawfull Authority binding us to it) and to the Politicke, or rather Military part of that Covenant, which is a thing without the compaſſe of our Calling, and not belonging to that contending for the faith once delivered to the Saints, of which S. *Jude* ſpeaketh in his Epiſtle.

ANSWERE.

Since no other meane could be found ſo effectuall, for holding out of Poperie, *and forbearing of dangerous* Novations *in* Religion, *ſuch as the*

as the Service Booke, *and* Canons, *which as yet are onelie discharged, till in a faire and legall way they may be introduced; and are by no word of the late* Proclamation *disallowed: although the* Service Book, *by the* Proclamation, February 19. *be highlie praised, as serving to edification, and to beat out all* Superstition: *and nothing in this Application is abjured, but what was abjured in the former; why shall we forbeare to use a meane so just, and so powerfull, for the preservation of the puritie of Religion?*

Replye.

Here ye doe not particularlie answere to our Demand, and seem unwilling to give that Testimony of us, Your Brethren, concerning our sincerity in professing of the Trueth; which, all who know and judge unpartially of us, doe thinke to be due to us. It is sufficientlie knowne, what paines we take, in disputing and writing against *Papists*, in confuting their Erroures in our Pulpits, in leading processe against them, according to the Order of the Church, and in doing all thinges against Romish erroures, which can be expected from the most zealous Professoures of the trueth. If ye, or anie other of our reverend Brethren, doubt of the sincerity of our Profession, then pose us concerning any Article contraverted, and we shall be most ready to declare our minde concerning it before all men, and give a sufficient proofe to the worlde, that we have pryed as narrowlie into the misteries of Romish Erroures, for refutation of them, as any of those who impiously, and uncharitablie traduce us, as favourers of Poperie. 2. We have other means, more effectuall, and lawfull, (whereas we thinke this your Meane to be unlawfull) for holding out of Poperie: and in which we ought to confide more, then in all the promises and vowes of men; yea, also, more then in all the United Forces of all the Subjects of this Land: to wit, diligent preaching, and teaching of the Word, frequent Prayer to GOD, humbling of our selvs before him, amendement of our lives, and conversations, and arming our selves against our Adversaries, by diligent searching of the Scriptures, and using all other Means, whereby we may encreafe in the knowledge

knowledge of the Trueth, and in ability, to defend it againſt the enemies of it. 3. The Subjects of this Kingdom, at leaſt a great part of them, either by their own inclination, or by the perſwaſion of others, have ſuch an hard conceit of the *Service Booke*, and *Canons*, that if his Majeſtie uſe a faire and legall way of bringing them into this Church, eſpecially ſuch a way, as may give ſatisfaction to all his Subjects, in all appearance, we need not to fear the in bringing of them.

The Twelfth Demand.

Whereas we heare of diverſe Diſorders, and violent miſcariages, of thoſe who have ſubſcrived the Covenant, againſt our Brethren of the holie Miniſtrie, who continue in their obedience to the Lawes of the Church and Kingdome; which miſcariages being done without all form of Juſtice, or legall proceeding, are an exerciſing of Revenge, by private Authority, and conſequently are forbidden in the ſixt commandement; which is one of the reaſons which moveth us, not to joyne our ſelves unto their ſocietie: we would gladely therefore know of our reverend Brethren, who have come hither, to recommend the late *Covenant* unto us; firſt, whether or no they doe allowe theſe diſorders? 2. If they allowe them, what reaſon have they ſo to doe? and if they allow them not, how is it, that theſe Diſorders and miſcarriages, are not publickly by them, and other Paſtors of their Confederacie, condemned, and ſharplie rebuked in their Pulpits? Why are the Actors of them not tryed, and cenſured? And why doe they delay to give out ſome publicke Declaration, either in Print or writ, to this effect, being long ſince exhorted to doe ſo?

ANSWERE.

1. *Hardlie can a zealous people aſſembled in a Kirke for the Worſhip of GOD, be kept from tumult, when Bookes, and a Worſhip which they either know, or conceive to be Popiſh, are ſuddenlie, and imperiouſlie obtruded upon them by the Leaders: and how farre the keep-*

ing of the materiall Kirkes from the pollution of Worſhip, belongeth to the People, and communitie of the Faithfull, ſhould be conſidered. 2. Violence done in other places, and upon other occaſions, we no more allow, then we doe approve the aſperſions of Perjurie, Rebellion, &c. which ſome men doe put upon us.

Replye.

It belongeth not to the People, or community of the Faithfull, to contemne Authority, and the LORDS Service, done in his owne houſe, on his owne Day, ſo farre as to put violent hands in Prælates, and Paſtors, in time of Divyne Worſhip, while they are practiſing thoſe things which are enjoined by the King, and his Counſell. Such Diſorders, and contemptuous carriages, doe not beſeem thoſe whom CHRIST inviteth to come to him, and to learn of him, meekneſſe, and lowlineſſe of heart; chiefly, ſeeing there are many other wayes, whereby People may teſtifie their averſation of thoſe *Bookes*, and *Worſhip*, which they conceive to be *Popiſh*. If it be a ſinne in Parents, to provoke their Children to wrath; much more is it a ſinne in Children, to provoke their Parents, eſpecially *Patrem Patriæ*, the common Father of the Countrey, ſo to wrath. 2. The keeping of GODS houſe, from the pollution of Worſhip, belongeth to thoſe who are cloathed with lawfull Authority. 3. We not onely asked of you, Whether or no ye did allowe the Miſcarriages towards our Brethren of the holy Miniſtery, mentioned in our Demand? but alſo, ſuppoſing that ye doe not allowe them, we asked, How is it, that thoſe Diſorders, and Miſcarriages, are not publicklie by you condemned; and rebuked? Why are the Actors of them not tryed, and cenſured? And why doe ye not give ſome publick Document to the world, of your averſation of ſuch Miſcarriages? chieflie, ſeeing they are, as we have ſhowne, a manifeſt tranſgreſſion of the ſixt Commandement. We can not ſufficiently marvell, that ye have keept up your myndes in this matter, and not anſwered to ſo important, and neceſſarie a Demand. As for your Complaint, of Perjure and Rebellion, &c. if ye mean the Warning lately written to the Subjects in *Scotland*, ye ſhall knowe, that the Author thereof himſelfe is much

diſpleaſed

displeased with any offensive asperitie, which hath beene found in some written Copies thereof; and hath already done that, for removing of that offen- : which, we hope, shall give full satisfaction to all men.

The Thirteenth Demand.

How can we subscrive that *Covenant*, without incurring many grievous Scandals; as first, the Scandall of Dissenting from other reformed Churches, and famous Divynes, the chiefe Instruments of the Reformation of the Church in EUROPE, who did hold these Rites which are abjured in this late *Covenant*, as meerly unlawfull, Popish, and Idolatrous, to be in their own nature, lawfull. Secondly, the scandall of dissenting from Antiquitie, and vilipending it altogether in matters of the externall Policie of the Church; which we know, and have found by frequent experience, to be a thing that maketh manie Papists more averse from our Profession, then otherwise they would be. Thirdly, the scandall of Perjurie, which some of us can not escape, who did sweare obedience to the Articles of *Pearth*, and to our ordinarie, at our Admission to the Ministrie.

ANSWERE.

That threefold scandall ceasseth upon the right interpretation of the clause of the forbearance of the Novations already introduced.

Replye.

We have shown your interpretatiō of the clause of forbearance, not to be right, and have refuted it, we thinke, by the very wordes of your *Covenant*; so that none of these three scandalls can be eschewed by us, if we subscrive to your foresaid *Covenant*. 2. Suppose the other two might be eschewed, by that interpretation of the clause of forbearance,

rance, yet the third can not be eſchewed, ſeeing at our Admiſſion we have ſworne obedience to the Articles of *Pearth*, and to our Ordinarie: Wherefore, ye muſt either prove the Articles of *Pearth*, and *Epiſcopacy*, to be unlawfull, or elſe, we can not, without violation of our *Oath*, made at our Admiſſion, forebeare the practiſe of the foreſaid Articles, againſt the will of our Ordinarie, and other our lawfull Superioures.

The Fourteenth Demand.

Laſt of all; We pray theſe Reverend and Worthy Brethren, to conſider impartially, and charitably, ſeeing we have all theſe ſcruples in our minds concerning their Covenant, as alſo ſeeing we are yet moſt confident, and aſſured, of the lawfulneſſe of the Articles of *Pearth*, together with the lawfulneſſe and venerable Antiquitie of Epiſcopall Government, how we can, with a ſafe Conſcience, give our conſent that they ſhould preach in our Pulpits, who come profeſſedly to withdraw our People from that which we in the inmoſt thoughts of our ſoules doe embrace as lawfull; and from that obedience which they doe owe to their Gracious and Pious Soveraigne therein; Whoſe laſt Proclamation hath given full ſatisfaction to us all, and much rejoiced our hearts, in reſpect he hath therein moſt ſolemnly, and by his Oath declared, not onely his ſincerity in profeſſing the Trueth, but alſo his pious Reſolution, to continue therein, and maintaine it conſtantly to his lives end, moſt graciouſly and wiſelie removing theſe things which have occaſioned the late perturbation of our Church. We wiſh them likewiſe, to conſider, how they can requyre this of us, ſeeing they would not (we appeale their own Conſciences) be content that they ſhould be ſo dealt with themſelves; we meane, that any ſhould goe up to their Pulpits, and condemne their Doctrine, and practiſe, and with-draw their People from that which hath been before recommended unto them as Trueth.

We conclude: Exhorting earneſtlie, entreating lovingly, and charging modeſtly, theſe, and all others, our Reverend Brethren, before

before GOD, and the LORD JESUS CHRIST, who ſhall judge the quicke and the dead at his appearing in his Kingdom, if there be any conſolation in CHRIST, if any comfort of love, if any fellowſhip of the Spirit, if any bowells of mercies, to looke narrowlie to their own Conſciences, in theſe weighty matters; remembring that of JEREMIAH, *The heart is deceitfull above all things, and deſperatly wicked, who can know it*: To judge charitably of us their Brethren; remembering that of our Saviour, *Judge not, that ye be not judged*: To deale with us in love and meekneſſe, (if ſo be they thinke us to have gone aſtray from the Trueth; which, GOD knoweth, we no wayes doe perceive) remembering that of S. PAUL, *If a man be overtaken in a fault, ye that are ſpirituall, reſtore ſuch a one with the ſpirit of meekneſſe*: as alſo that of S. JAMES, *The wiſdome that is from Above, is firſt pure, then peaceable, gentle, and eaſie to be entreated; full of mercy, and good fruits*, &c. And laſt of all, To ſeek Peace, and ſo to follow after it; that this our deare native Countrey be not expoſed to a dangerous Warrefare, and to all the wofull Conſequents thereof; of which our hearts can not thinke, without trembling and horrour.

ANSWERE.

1. *Nothing in the Interpretation of the* Covenant, *againſt the lawfulneſſe of* Pearth *Articles, and of Epiſcopall Government.* 2. *We never intended to draw the meaneſt of the Subjects, from that Loyalty of Obedience, which they owe to their* Soveraigne, *and ours.* 3. *The Counſell hath reſcinded the Approbation of that Proclamation.* 4. *His Majeſties Religious and Righteous Diſpoſition, hath been to us a Ground, and chiefe Argument, of our hope of the hearing of all our Petitions.* 5. *We have no deſire to wrong our Reverend and worthie* Brethren; *but rather to paſſe, in ſilence, the wrongs which we have ſuſtained by them: and would approve our ſelves unto our GOD, and prove faithful in the imployments put upon us: earneſtly deſiring, that every eye may perceive the wonderfull worke of GOD in this Land: leſt any of us be found fighting againſt GOD; and, that all of us may*

joine Heart and Hand, for the Purity and Peace of the Kirke of our LORD JESUS CHRIST, Blessed for ever.

JULII 21. 1638. Mr. ALEXANDER HENDERSON,
Minister at *Leuchars.*

Mr. DAVID DICKSON,
Minister at *Irwing.*

Mr. ANDREW CANT,
Minister at *Petsligo.*

Replye.

There is too much, as we thinke, in your *Covenant*, against the lawfullnesse of *Pearth* Articles. 2. Your *Band of Mutuall Defence, against all persons whatsoever*, may draw Subjects, perhaps, to take Armes against their King, (which GOD avert) and consequently from that Loyalty of Obedience, which they owe to their Soveraigne, and ours; except ye declare, & explaine your selves better, then ye have hither-to done. 3. What the most honourable Lords of His Majesties Privy Counsell, have done concerning the Kings Majesties last Proclamation, is not sufficiently known to us, and farre lesse upon what Grounds and Motives they have (as you say) rescinded their Approbation of the late Proclamation. 4. His Majesties Religious and Righteous Disposition, hath been to us, and is, a maine ground wherefore we rest and relye upon his gracious Proclamation, perswading our selves, that he intendeth not, nor never intended, any Innovation in Religion. 5. We shall labour, by all meanes, to eschew every thing, which in the least degree may wrong you, our Reverend and worthy Brethren. As for the Wrongs already done by us to you, (as yee pretend) when-so-ever it shall

please

pleaſe you to ſpecifie them, we hope to give you full ſatisfaction, and to cleare our ſelves of that Imputation. 6. The worke of GOD towards any Nation, how ſtrange and wonderfull ſo-ever it ſeem to be, is never contrary to his Word: and, therefore, we feare not to be found fighting againſt GODS Worke, ſo long as we fight not againſt his Trueth, revealed in his Word. That all-ſeeing LORD knoweth, that we mentaine his Trueth according to the light of our Conſciences, and are ready to joyne Heart and Hand with you, for the Purity and Peace of this Church, in every lawfull way, & courſe, as ſincere lovers of Trueth and Peace.

And now, Brethren, before we conclude, againe we entreat you, and all others our deare Countrey-men, eſpecially our reverend Bretheren of the holy Miniſtrie, to judge charitablie of us, and of our proceedings at this time; and in particular, of theſe our Demandes, and Replyes; which, GOD is our witneſſe, neither hatred of any mans perſon, nor love of Contention, nor any worldly reſpect; but only the Conſcience of our Calling hath drawn from us. And as for our Arguments for not Subſcriving, which are taken from our due ſubjection and obedience to our Soveraigne, and his Lawes, we proteſt, and declare, that they ought not to be ſo interpreted, as if we intended to accuſe you, or others, our dear Countrey-men, of Diſloyaltie towards our moſt Gracious KING; or, as if our purpoſe were to lay any ſuch Imputation upon you: for they are only uſed by us, to ſhow what the wordes of the *Covenant* ſeem to us to import, and how we conceive of them; as alſo, what maketh us ſo to conceive of them. We doubt not, reverend Brethren, but ye know, that as we owe to you, and to your Proceedings, the favourable judgment of Charitie; ſo we ought to judge of thoſe thinges, which we are to ſweare, and ſubſcrive, with the ſtrict and inquiſitive judgement of Veritie; and conſequently, we ought to ponder duely, and to propound particularly and fully to others, (eſpecially to thoſe who requyre our Oath and Subſcription, and undertake to ſatisfie

our

our Conſciences there-anent) all the doubts and reaſons which make us unwilling or afrayde to give our Subſcription thereunto,

JOHN FORBES OF CORSE,
Doctor and Profeſſor of Divinitie
in ABERDENE.

ALEXANDER SCROGIE,
Miniſter at Old ABERDENE, D. D.

WILLIAM LESLIE, D. D.
and Principall of the KINGS Colledge,
in Old ABERDENE.

ROBERT BARON,
Doctor, and Profeſſor of Divinitie,
and Miniſter at ABERDENE.

JAMES SIBBALD, Doctor of Divinitie,
and Miniſter at ABERDENE.

ALEXANDER ROSS,
Doctor of Divinitie, and Miniſter
at ABERDENE.

THE ANSVVERES OF SOME BRETHREN OF THE MINISTERIE, TO THE REPLYES Of the Miniſters and Profeſſoures of DIVINITY in ABERDENE; CONCERNING THE LATE COVENANT

2. CHRON. 15. 15.

And all Juda *rejoyced at the Oath: For they had ſworne with all their heart, and ſought Him with their whole deſire: and He was found of them.*

To the Christian Reader.

THat you may know our Proceedings, how we are brought upon the Stage, and contrary to our expectation, are put in Print. Comming to ABERDENE, on Fryday, the after-noon, we received the Demands of our reverend Brethren, that night late; and, for the greater expedition; without delay, we returned our ſummarie Anſweres on Saturnday at night. On the LORD'S Day following, we deſired to expreſſe our ſelves to the People in preſence of the Miniſterie, but the Pulpits and Kirks were altogether refuſed; and therefore in the moſt convenient place we could have, ſub dio, and at ſuch houres as were vacant from the ordinary exerciſes of publicke Worſhip, we delivered our Meſſage in the audience of many. After our laſt Sermon, towards Evening, we found that our labour was not in vain in the LORD: for dyverſe perſones, of ſpeciall note, both for place and wiſdome, with willing heart, and great readineſſe of minde, did publicklie put their hands to the Covenant. Having the weeke following ſeene ſome parts of the Countrey, [where beſides the Preſbyteries Alforde and Deere, who had ſubſcrived before, the Moderator, and dyverſe of the Preſbyterie of ABERDENE, the Preſbyterie and People of Turreff, after they were ſatisfied in ſome ſcruples, did alſo ſubſcrive] we returned the next Saturnday to ABERDENE: where finding that ſome others had ſubſcrived that weeke, we reſolved to preach upon the morne. That night we received a Replye, unto which before our returne home, we have made an Anſwere. All theſe we deſire may be unpartially conſidered: & if it ſhall pleaſe the LORD, that any light ſhall come from our Labour unto thy Minde, let it bee aſcryved not unto us, (who neither had time nor helps for ſuch a taſke) but to the brightneſſe of the Trueth, and Cauſe it ſelfe, and to the Father of Lights: to whome be all Glorie.

TO

To our Reverend Brethren,

The Doctors and Miniſters of *Aberdene.*

THat our Anſweres (reverend and beloved Brethren) have not given you full ſatisfaction, as it may be imputed to our weakneſſe, in the defence of ſo good a cauſe, ſo it may proceed alſo from your own prejudice againſt what could be ſaid by us which we have ſome reaſon to ſuſpect for two cauſes, one is, that your *Demands* which we conceived to have been intended meerly for us, and were ſent unto us from you in write, were publiſhed before our comming, in Print, like as ye have now printed and publiſhed your *Replies* before ye had ſeen our *Anſweres* unto that which we received from you laſt in write; we having promiſed to the bearer, to returne an Anſwere ſhortly ere we departed the Countrey. This may ſeem rather to be a ſeeking of victory from prejudice, then a ſearch of veritie for ſatisfaction. The other cauſe of our ſuſpicion, is, that the grounds of our *Anſweres* to you, have proven ſatisfactorie to others, who for Age and gifts of Learning and Underſtanding, are pryme men in this Kirke and Kingdome, and to whom modeſtly will not ſuffer you to preferre your ſelves. But whether our weakneſſe or your prejudice be the cauſe, muſt be now judged by others, to whoſe view ye have brought us: whom therefore we with you heartilie deſire unpartially to conſider our firſt and ſecond *Anſweres*; wiſhing and hoping that partialitty, prejudice, and all worldly reſpects and feares, laide aſide, the naked Trueth ſhall be ſeen of all her lovers. Concerning your con-

fidence of us, as we in love judge, that ye thinke not your ſelves to be ſtryving againſt the Trueth; ſo may ye conceive, that we can no more bee brought to your mynde, then wee can bee drawne from the profeſſion of our Religion, as it hath been reformed, ſworne, and confirmed by the late and preceeding *Covenants*, and from following the example of our religious Reformers, and the manie Worthies ſucceeding them in this Kirke, who would have been glad to have ſeen the dayes which we now doe ſee: and for which we pray, that both yee and wee may be thankefull; ſo ſhall it not be imputed unto us, that we have not diſcerned and uſed the day of the LORDS viſitation: ſo ſhall we all rejoice together in the Day of the LORD.

To the First Replye.

YOur experience in your Diſputes againſt the common Adverſary, wherein ye ſay ye are ſo frequent, hath (no doubt) taught you, how eaſie a matter it is to multiply Objections againſt the Trueth, and Cauſe of GOD: and your ſelves knowe, that your Objection againſt our Calling, and the Warrand of our comming to you, was framed, and publiſhed in Print, before it was propounded unto us, and ere our Anſwere could be had; but ſo ſoone as we did heare your Demands, we anſwered incontinent, in the humilitie and trueth of our mindes, that we were to obtrude nothing upon you, or your flock, by any particular Authority, Civill or Eccleſiaſticke; but that we did come, in all meekneſſe, to repreſent unto you the preſent caſe of this Kirke, and in love to intreat you, to joine with us, for the peace thereof; for which we truſt, without wronging any lawfull Authority, we may claim the warrand of the higheſt and greateſt Authority, although we had not been ſent from almoſt the whole Kirke and Kingdom, lawfully conveened at this time, for the preſervation of Religion, and of the Liberties and Lawes of this Kingdom, ſo ſore ſhaken, by the uſurpation of the Prelates, and their Favourers. Let us conſider one another, to provoke unto love, and to good works, &c. ſayeth the Apoſtle, *Hebr.* 10. 24. And where ye object,

that

that without your leave we preached within your congregation; which is aggravated by you, as a heinous fault, both againſt Scripture, and againſt the Canons of ancient Counſels, which ye have laboriouſly quoted againſt us; we intreat you, to be more ſparing, leſt the guiltineſſe, if there be any, reflex upon your ſelves: For your Pulpits and Kirks being denyed us (not from any injurie done by us, but by your own determination, before our comming) a neceſſity was laid upon us, to deliver our meſſage in ſuch places, as your courteſie did permit; wherein no man will find, that we have failed, if he conſider, firſt, That there is as wyde difference betwixt *Eccleſia turbata & pacata*, the troubled and peaceable eſtate of a Kirk, as is betwixt *Eccleſia conſtituenda, & conſtituta*, and many things are neceſſary in the one, which perhaps are not expedient in the other. Ye ſpeake of the Conſtitution of the Kirke this yeare, as if ye had beene ſpeaking thereof many yeares before this time. 2. That the Word of GOD, and the Canons of Counſels, will have Paſtors ſo to care for their owne flockes, that they forbid them not, to care for the whole Kirke, eſpecially in the time of a common Combuſtion. When the houſe is on fire, every man ought to runne to all roums, where hee may quench it: when a laik ſtricketh up in a Ship, every Mariner, yea, every Paſſenger, ought to labour to ſtop it. Even he who is not univerſall Paſtor of the Kirke, is Paſtor of the univerſall Kirke: & the Apoſtle hath taught us, That we are members one of another, *Rom.* 12. 4. As all the members of one bodie being many, are one body; ſo alſo is CHRIST, 1 *Cor.* 12. 12. That the members ſhould have the ſame care, one for another, *verſ.* 25. If ſome members of this Kirk had not cared more kindly, in this time of cómon danger, then other ſome have done, the whole body had been ere now dangerouſly, if not deſparatly diſeaſed. 3. That we made choiſe of ſuch houres, for delivering our Meſſage, that the people might attend your ordinary times of publick worſhip; which maketh your charge, of the peoples contempt, or ours, of your Miniſtery, to be moſt unjuſt.

In the ſecond part of your *Replye* to our *Anſwere* to your firſt *Demand*, ye might have made choiſe of words witneſſing more reſpect to the moſt part of the Kingdom now, and to the Kirke in former times, then of a Confederation, and negative *Confeſſion*: we

know no other Confederation at this time, but this ſame Laudable *Covenant*, which our Progenitors, and many yet living, made with GOD, and amongſt themſelves, at the Commandement of Authority, and according to the example of the people of GOD in former times. Neither is that ſhort *Confeſſion* meerly Negative, ſince the beginning thereof is affirmative, and doeth virtually containe the firſt large *Confeſſion* ratified in Parliament, 1567. 2. No Paſtors, in our knowledge, have either been forced to flee to foraigne countreys, or have been threatned with the want of their Stipends, for the refuſing their Subſcription: but this we have heard, that ſome of them have of their owne accord, gone to Court, for procuring of protections againſt their Creditors, and againſt the Lawes, and duery of good Subjects, have made lies between the KING and his People. Others we know have wilfully refuſed, to abide with their flock; and being earneſtly intreated by them, to attend their Charge, have left them, and have gone out of the Countrey, for no reaſon, but becauſe the people had ſubſcrived; and, as ye knowe, that Arguments have been taken from augmentation of Stipends, to hinder Subſcription: ſo ye may knowe, That fear of worldly loſſe, rather hindereth men to ſubſcrive, then ſcruple of Conſcience. The Prelates flight, ſeemeth rather to have proceeded from inward furies of accuſing Conſciences, or for fear of a ſtorme, (which being procured by their owne doing, may be eaſily prognoſticated by them) then from the inforcing of ſubſcription of the *Covenant*, which in our knowledge was never required of any of the Prelates, although they be groſsly guilty of the breach of the *Covenant*, which they did ſweare & ſubſcrive before. 3. Your help, by your prayers, and other means, for extinguiſhing of the preſent Combuſtion, we ſtill deſire, but with all intreat, that you would both joyn with the reſt of the Kirkes of the Kingdome, in publicke humiliation and faſting, which the LORD himſelfe doeth proclaime and call for at this time; ſo ſhould your prayers be the more effectuall, and alſo ye be good inſtruments, according to your power, with your own people, and the countrey about, to joine in the *Covenant*, ſo ſhould ye finde the worke of Pacification the more eaſie. 4. The reaſons which we touched in our *Anſwere*, for proving, that ye might, without juſt offence to any, joine with us, in ſubſcriving

ſerving, are not yet anſwered: for, firſt, a ſound interpretation of the *Covenant*, although proceeding from a private perſon, and altogether voide of externall Authority, can not make a ſubſtantiall difference: and if the interpretation be unſound, although it were confirmed by Authority, it maketh not a ſubſtantiall coincidence. 2. Why is it denyed, that the former *Covenant* containeth mutuall defence, ſince all are obliedged thereby to defend Religion, according to their vocation and power, and the KINGS perſon and Authority, which can not poſſiblie be done, without mutuall defence: and ſince that claule of the *Covenant*, is ſo expounded, and applied upon grounds of perpetual reaſon, in the general Band drawn up, & Printed by Authority, *An.* 1590. 3. Ye muſt either prove this *Covenant* to be ſubſtantially different from the former, which is impoſſible, or ye muſt acknowledge this to have the ſame Authority with the former, ſince we are really obliedged in the former *Covenant*, and virtually the ſame warrand of KING, Counſell, and aſſemblie, remaineth, and was never yet diſcharged: by vertue whereof the *Covenant* might have beene renewed yearly, by all the ſubjects of the Kingdome, no leſſe then it hath beene ſubſcrived yearly by ſuch as paſſe degrees in Colledges, and ſuch as were ſuſpect of Papiſtrie, from time to time. 4. What was done by his Majeſties Commiſſioner, was not done in a corner, that it needeth to be pryed into, or doubted of, and what was allowed by his Grace, who had ſo great power from his Majeſty, to declare his Majeſties will, and to receive Declarations from his ſubjects, and who was in every poynt ſo zealous and tender of his Majeſties ſervice and honour: who are ye, that it ſhould be diſſallowed by you? Ye will have the Kingdome guilty of combination againſt Authority, and will not have the KING to be ſatisfied, when they have declared themſelves to the contrary, and their Declaration is accepted by his Majeſties Commiſſioner. This manner of dealing, is more ſutable to Papiſts, and ſuch Incendaries, then for you, who deſire to prove good Patriots, in uſing all means of Pacification. 5. We are ſory, that ye ſhould be the firſt, who have accounted our *Covenant* to be a confederacie againſt the Trueth, ſince ſome of your ſelves, and all every where have been conſtrained, to acknowledge, that they aime at the ſame end with us, to maintaine the Trueth. And for that

which

which displeaseth you in our way, that we deale after such a manner with people, to come in, we answere, that we have seen in this Land, the Day of the LORDS Power, wherein his people have most willingly offered themselves in multitudes, like the dew of the morning: that others of no small Note, have offered their subscriptions, and have been refused, till tyme should try, that they come in sincerity, from love to the cause, and not from the feare of men: and that no threatnings have been used, except of the deserved judgement of GOD; nor force, except the force of reason, from the high respects which we owe to Religion, to our KING, to our native Countrey, to our selves, and to the Posterity; which hath been to some a greater constraint, then any externall violence; and we wish, may prevaile also with you.

To the Second.

WEe perceive, that ye passe in silence, that which we answered concerning the preventing of trouble, which by all appearance had been too sensible to many before this time, if the Conventions censured by you, had not been kept; we desire, that ye would here declare your selves, whether ye would have rather received the *Service Booke*, *Booke* of *Canons*, and other trash of that kind, tending to the subversion of Religion, and to the prejudice of the Liberties of the Kingdom, then to have conveened in a peaceable manner, to present Supplications to his Majestie, for averting of so great evils. Neither doe ye speak a word of the saying of K. *James*, which ought to be regarded, both for the witnesse sake, who is of so great authority, and for the testimony which containeth so great reason. For, shall not the whole body of a Kingdom stirre *pro aris & focis*? or shall our Religion be ruined, and our Light be put out, and all men holde their peace? We told you also, that the first part of the Act of Parliament, 1585, is relative to anorher Act in Queen *Maries* tyme, which specifieth, what sort of Leagues and Bands are forbidden, and setteth us free from the breach of the Act: but yee

have

have answered nothing to this, and still dispute from the Act of Parliament, rather then from other grounds, better beseeming your Profession, and ours; and in this will so precisely adhere to the letter of the Law, that you will have no meetings, without the KINGS consent, even in the case of the preservation of Religion, of his Majesties Authority, and of the liberties of the Kingdome, which we are sure must be contrary to the reason and life of the Law; since the safetie of the People is, the Soveraigne Law. Although it be true also that for our *Covenant*, we have the consent of Authority pressing upon all the subjects in the generall Band, and confession of Faith, formerly subscrived for maintenance of the Religion, their subscription and Oath as a note of their soundnesse in Religion, and of their loyaltie and fidelitie to the KING, and his Crown, wherein *Jurisconsults*, more skilled in this kinde, then we need to be, have given their *Responses* and *Verdicts*, in favours of us, and of our cause.

2. The poynt touching Authority, is so full of Thornes and Rockes, useth to be so vehemently urged, to procure envye against the Gospell of CHRIST, and can so hardly be disputed and discussed, except in a large Treatise, to the satisfaction of Kings and Kingdomes; and all having interest, that for the present we only wish you to heare the testimonies of two grave Divynes, the one is *Whittaker*, in his Answere to Master *Reynolds* preface, *pag.* 6. Stirres and Tumults for matter of Religion, *Reynold* rehearseth, that hath been in *Germanie*, *France*, *Bohemia*, as though it were sufficient for their condemnation, that they once resisted, and did not by and by admit whatsoever violence was offered, either to GODS Trueth, or to themselves, contrary to Promise, to Oath, to publicke Edicts, to Law, whereby they were warranded to doe as they did: more of this matter, will I not answere, being of another nature, and cleared long since from the cryme of Rebellion, not only by just defence of their doeing, but also by the Proclamations and Edicts of Princes themselves. The other is *Bilson*, in his Booke of Christian subjection, in defence of the Protestants in other Countreys, against the objection of the *Jesuit*, *Pag.* 332. affirming, that subjects may defend their ancient and Christian liberties covenanted and agreed upon by those Princes to whom they first submitted themselves, and were ever since con-

firmed and allowed by the Kings that have ſucceeded, they may requyre their own right, ſave their own lives, beſeech, that they be not uſed as ſlaves, but like ſubjects; like men, not like beaſts; that they may be convented by Lawes, before judges; not murdered in corners, by Inquſitors. This is alſo the judgement of *Rivetus* in his Commentarie, *Pſal.* 68. which being looked upon by you, will furniſh a full anſwere to what ye have cited at length from his *Jeſuita Vapulans*. For betwixt Jeſuiticall treaſonable and pernitious doctrine, and practiſes againſt Princes and Magiſtrats, refuted by him, and the loyall and ſound doctrine of Proteſtants, your ſelves know the difference and oppoſition, like as it is cleare as the Sunne, by that ſhort Confeſſion, by the Application thereof, to the times in this preſent Confeſſion, by our publicke Proteſtation, and by the Declaration exhibited to his Majeſties Commiſſioner, that we meane not only mutuall concurrence, and aſiſtance in the cauſe of Religion, but alſo to the uttermoſt of our power, to defend the KINGS Majeſtie his Perſon and Authority. We would be glade, that ye and others were witneſſes to our private Prayers, and the moſt ſecret of our thoughts and affections, concerning our loyaltie to our dread Soveraigne; ſo ſhould ye either ceaſe to write in this ſort againſt us, or be forced to write againſt your own Conſciences.

3. When we juſtifie our *Conventions* and *Covenants*, from their purpoſed ends, we meane not only the laſt and moſt remote ends, but the neareſt and immediate, and if nothing in theſe can merite juſt cenſure, the *Conventions* and *Covenants* no more in that which ye call the Object, nor in their ends, can be culpable: what Aſperſions have been put upon our Reformation, and Reformers, by the malice of our Adverſaries, can not be unknown to you. But we wiſh, that your engynes and penns may be better imployed, then to joine with them in ſo bad a cauſe, which we expect alſo from your prudence, conſidering the people and place where ye live.

To the Third.

YEE doe well and wiſely, that ye ſearch not curiouſly into the myndes of Princes, and Reaſons of State: but whether all his Majeſties

Majesties subjects be satisfied with the last Proclamation, needeth no deep search. For although possiblie some had been more pleased with a Proclamation, commanding the *Service Booke*, such especially who neither will see no errours in it, or have publickly professed, that they have been groaning for it, yet the Protestation of the Supplicants against it, as it giveth most humble and hearty thanks to His gracious Majestie, for what is granted; so it testifieth upon undeniable evidences, that the Proclamation is not a satisfaction of our just desires: for, first, the Proclamation supposeth the *Service Booke* to be no Innovation of Religion. 2. That it is not contrary to the Protestant Religion. 3. That the Proclamation giveth not order for discharging all the Acts made in favours of the *Service Booke*, especially that of the 19 of *February*, which giveth unto it so high Approbation, as serving for mantaining the true Religion, and to beat out all Superstition, and no wayes to be contrary to the Lawes of this Kingdom; but to be compyled and approved for the universall use and edification of all His Majestics Subjects. 4. It is so farre from disallowing the said Booke, that it putteth us in feare, that it shall be prest in a faire and legal way, and therefore, notwithstanding the Proclamation, the necessity of Covenanting, which containeth nothing contrary to the Acts of Parliament, nor to the duety of good Subjects, but is the largest Testimony of our Fidelity to GOD, and loyaltie to our KING, (whatsoever it may seem to you to import) doeth yet continue, that His Majestie may be pleased, to grant the full satisfaction of our reasonable Petitions, and that our Religion, and Liberties, may be preserved for afterwards. Whosoever professe themselves, to be perfectly satisfied with the Proclamation, doe proclaim in the ears of all the Kingdom, that they are better pleased with the *Service Booke* and *Canons*, then with the Religion, as it hath been professed in this Land since the Reformation.

To the Fourth.

WE were assured, that your *Demand* proceeded from a Mistaking, and therefore, according to our knowledge, did

did ingenuously, for your satisfaction, expound unto you the minde of the Subscrivers; but finde now, that we have laboured in vain, at your hands, from which we have received this *Reply*; unto which, concerning the first Miss-interpretation, we answere: 1. That although we doe neither use threatnings, nor obtrude our Interpretation upon you, as bearing any obligatory Power, yet pardon us, that we match you not, and put you not in the Ballance with the greatest part of the Kingdom, both Ministers, and others, in whose name we recommend this Interpretation unto you, by all faire Means, and force of Reason: and in so doing, wee are so farre from the breach of our Solemne Vow, and Promise, that we esteeme this to be no small proofe of that godlinesse, and righteousnesse, wherein we are bound, by our *Covenant*, to walke. 2. The autoritative judgement of our Reformers, and Predicessors, is evidenced, not onely by the *Confession of Faith*, ratified in Parliament, but also by the Books of Discipline, Acts of Generall Assemblies, and their own Writs; wherein, if ye will, ye may find warrand for this Interpretation; and in respect whereof, it is publick *ratione medii*, besides those midles of Scripture, of Antiquity, and of the Consent of the Reformed Kirks, which are named for midses by you.

Concerning the 2 Missconstruction, it is no marvell that Prejudices, and Preconceived Opinions, possessing the minde, make men to fall upon Interpretations of their own; but in the South parts of the Kingdom, where many learned and judicious men, both Pastors, and Professors, were assembled, at the first subscriving thereof, we remember of none that did fall into that Mistake. And the two sorts of Novations, such as are already introduced, and such as are supplicated against, are so punctually distinguished, that there is no place left to Ambiguitie: but on the contrary, the Novations which we promise to forbeare for a time onely, cannot be supposed in the following words, to be abjured for ever, as Popish Novations. 2. Upon a new examination of the words, ye perceive, that the Articles of *Pearth*, and Episcopacy, are condemned as erronious Corruptions, because we promise, to labour, to recover the former purity & libertie of the Gospell: unto which our Answere is, that it appeareth, that you will have all the *Covenanters* against their intention, and whether

whether they will or not, to disallow, and condemn, the Articles of *Pearth*, and Episcopall Government, lest they be tryed in a Generall Assembly: but it is knowne to many hundreds, that the words were purposelie conceived, for satisfaction of such as were of your judgement, that we might all joine in one heart, and *Covenant*, for establishing Religion, and opposing Erroures. And for your Argument, whether the Articles of *Pearth*, and Episcopacy, be against the purity and liberty of the Gospel, or not, which is not determined by these words of the *Covenant*: but it cannot be denyed, first, That if in a Free Assembly, they be found to be against the purity and liberty of the Gospell, they ought to be abolished: in the meane time, it being left free, by the words of the *Covenant*, to all, who will, to stand to the defence of their lawfulnesse. Secondly, how can it be denied, that many corruptions, contrary to the purity and liberty of the Gospell, were they never so innocent in themselves, have accompanyed these Novations, such as the superstious observation of Daies, feriation and cessation from worke, on those dayes, Feasting, Guysing, *&c.* many grosse abusses have entered in the Sacrament, upon Kneeling before the Elements, and upon the lawlesse usurpation of Prelates: in respect whereof, even they who allow of *Pearth* Articles, and Episcopacy, may swear to recover the purity of the Gospell. And thirdly, who can be so great a stranger at home, as to deny, that many corruptions of Popery, and Arminianism, have entred in, in the Kirke, and have been vented, and defended, in schooles, and Pulpits; by reason whereof, we are bound, every one of us, according to the measure of our light, to labour for recovery of our former Purity? And therefore, if you had cast your eyes upon the condition of this poore Kirke, as ye have pryed narrowly, into the expressions of the *Covenant*, ye might have spared both your owne labour, and ours, and not laboured to skarre both your selves and others, with this shadow.

In your Argument, *ad hominem*, you should have considered, that whatsoever be our judgement, as we are particular persons, yet, at this time, we were to be taken, as Commissioners, from the whole company of Subscrivers, who, about this point, are of different judgements: and if some of your own judgement, had either come alone

in our place, or had been joined in Commiſſion with us, we had anti-cipate your Objection: and this ye have been forced to ſee; and ſo your ſelves, in propounding your Objection, have anſwered your own Syllogiſme, in making us to ſay, that ye may ſweare and ſubſcrive ſeeing ye thinke not theſe things to be abjured in that Oath made *Anno* 1581: neither was it for you, to inquire in our private Opinion, nor neceſſary for us, to make it knowne, but to have conceived of our minds, according to our Commiſſion, and the will of thoſe who ſent us. Your Arguments need to be no impediments unto your ſwearing of the *Covenant*. For upon your grounds, ye would not have ſworne the ſhort *Confeſſion*, any time bypaſt: yea, ye can not ſweare the Confeſſion of any Kirke; nay, not the Articles of the *Creed*, becauſe of the diverſe Interpretations of the Article of *Chriſts deſcent into Hell*; or ſwearing them in *Scotland* and *England*, ye behoved to ſweare them in diverſe ſenſes. There be ſome words of the *Lords Prayer*, as *Give us this day our daily bread*; and of the ten *Commands*, as the words of the fourth Command, which are diverſly underſtood; muſt Chriſtians, therefore, forbeare to joine in ſaying the Prayer, or ſwearing Obedience to the Commandements? Neither for this doe we admit any Ambiguity, or Equivocation: the words certainly have but one true ſenſe, and ſignification, but diverſe perſons conceive and underſtand them, according to the different meaſures of their light. Since then your Diſputation is builded upon ſuch a Suppoſition, it muſt either fall to the ground, or hardly can any *Confeſſion of Faith*, or religious *Covenant*, be ſworne. Offend not, therefore, if we in modeſty, preſent unto you, a diſh of your owne dreſſing; we meane, the like Argument, *ad hominem*. The Rites and Ceremonies, which are not abjured in the negative *Confeſſion*, are not abjured in this late *Covenant*. But the Rites and Ceremonies, which were concluded in *Pearth* Aſſembly, are not abjured, as ye ſay, in the negative *Confeſſion*, made *Anno* 1581: therefore, they are not abjured in this late *Covenant*. The firſt Propoſition is evident, becauſe in the late *Covenant* we are bound no furder, concerning the negative *Confeſſion*, but to keep it inviolable: and therefore, what Rites are not abjured there, are not abjured here. The ſecond Propoſition cannot be denyed by you; for theſe twenty years by-gone ye have thought

thought your ſelves free of Perjury, notwithſtanding of the Oath in 1581, and of your conforming your ſelves, to the Ordinances of *Pearth*. And whereas ye alleadge, afterward, as before, that our Supplications are ſatisfied, the contrary is knowne, by our publicke Proteſtation, and by our laſt Supplication, and Complaint, preſented to his Majeſties Commiſſioner. And urging of the *Service Booke*, was a ſufficient reaſon, for forbearance of *Pearth* Articles, till an Aſſembly; at which time it may be determined, whether it be expedient, that this Kirke be any more troubled with them. Neither needeth your Conſcience to hinder you to ſubſcrive the forbearance of theſe Novations, as if ſwearing of forbearance, were a ſwearing diſobedience to Authority: firſt, Becauſe the ſwearing of forbearance of a thing in your opinion, indifferent, in the caſe of Scandall, and of ſenſible feare in others, of Superſtition, is the ſwearing of Obedience the Commandement of GOD, which forbiddeth us, to deſtroy him, for whom Chriſt died, although man ſhould cõmand the contrary. 2. Becauſe the Articles of *Pearth* were concluded, for ſatisfying the KING, and not to preſſe any man with the practiſe of them, as was openly profeſſed unto the Opponents, before the face of the whole Aſſembly: and becauſe the Act it ſelfe giveth warrand, to forbeare the practiſe at this time, when the memory of ſuperſtition is revived which maketh us to thinke, that they who have forborne the practiſe of theſe Articles, ſince the ſuperſtitious ſervice Booke was complained upon, make moſt truelie conſcience of obedience of the Act of *Pearth*, and Parliament, ratifying the ſame, and are moſt conforme unto the Confeſſion of Faith, ratified in Parliament, declaring, that Ceremonies ought to be changed, when they rather foſter ſuperſtition, then edifie the Kirke, uſing the ſame. Laſt of all; Ye ſay, ye can not ſweare forbearance, becauſe ye can not abſtaine from private Baptiſme, and private Communion; where we perceive, that in your judgement, private Baptiſme and Communion, are not any more things indifferent, but neceſſary, *neceſſitate præcepti*, in ſo farre, that the not uſing of them, is a contempt of the means, and a tempting of GOD. By this your Doctrine, firſt, The ſtate of the Queſtion, anent *Pearth* Articles, is quite altered, for ye, and your Aſſociates, did ever, to this time, alleadge the Queſtion, to be of thinges

indifferent

indifferent: but now ye finde ſome of them ſo neceſſary, that altho the generall Aſſembly of the Kirk, ſhould diſcharge them, yet ye behoved ſtill, for conſcience of the Commandement of GOD, to practiſe them. If ye have the ſame judgement of kneeling before the Elements, and of feſtivall dayes, it commeth to paſſe amongſt us, which hath been incident to the Kirke, in former Ages, that thinges have been firſt brought in, as indifferent, then urged as neceſſary. If confirmation alſo in your judgement, be not indifferent, but neceſſary, we deſire to underſtand, with what conſcience it hath beene ſlighted, and utterly neglected by the Prelates, theſe 20 yeares paſt? and how it is, that ye have carried ſo ſmall regard to the Canon of the Kirke, and Act of Parliament, and to the benefite of young Children, as not to requyre, urge, and preſſe the practiſe thereof, both in your own charge, and throughout the whole Kirke? This would ſeem to be partiall dealing, to preſſe ſome Ceremonies, and neglect other ſome; while both by the ſame Canon of the Kirke, and Act of Parliament, are appointed. 2. Ye doe hereby condemne the practiſe of the Kirke of *Scotland*, from the time of Reformation, till *Pearth* Aſſemblie, and put no ſmall guiltineſſe upon other reformed Kirkes, who uſe not that at all, but rather abſtaine from it, as dangerous, which ye now doe profeſſe, to be ſo neceſſary. 3. We wiſh you wiſely to conſider, whence it is, and what can be the true cauſe, that ye living in that part of the Kingdome, ſhould be more preſſed by the people, with the practiſe of private Baptiſme, and Communion, then all the Kirkes in the Kingdome beſide, where theſe twenty yeares paſt, rarely any ſuch motion hath been made: is it not becauſe that Popery prevaileth there, and the people have a ſuperſtitious conceat of Baptiſme and Communion, as abſolutely neceſſary to Salvation; as if GOD had tyed his grace to the Sacraments; and children dying without Baptiſme, and others without their laſt *Viaticum*, did periſh? Thus ye miniſter the Sacraments in private, as neceſſary, *Neceſſitate præcepti*; and the people ſeeme to deſire, and receive them, as neceſſary, *Neceſſitate medii*: an Evill very curable, in that citie where the Aſſemblies of the people, for publicke worſhip, are frequent, wherein the Sacraments might be miniſtred frequently enough, with great ſolemnity, and edification.

4. And

4. And though we doe not deny, but Baptiſme privatlie miniſtred, by the Miniſter of CHRIST, according to the Inſtitution, be true Baptiſme, and, that a childe thus privately baptized, be not to be baptized againe, (although it be true alſo, that private Baptiſme maketh way to this Errour of Re-baptizing:) yet we hold, that the neceſſitie of the Commandement, ſtandeth only for Baptiſme in publick, ſince no precept requyreth Baptiſme, but when the miniſtration thereof can be had orderly, with all the circumſtances requiſite; whereof this is one, that it be miniſtred in the preſence of that viſible kirke, whereof the children are to be members: for not only the miniſter of Baptiſme, and the parents of the children, but the Congregation alſo hath intereſt in the baptiſme of every member that entereth in their communion: which therefore, ought to be a publick action, no leſſe then the cutting off of a rotten member, by Excommunication, ought to be done publickly. 5. It is known, that private Baptiſme hath bred, and foſtred the opinion of abſolute neceſſitie of Baptiſme, of Baptiſme by Women, and private perſons, of Baptiſme by ſuppoſition, *&c.* and, that the miniſtration of the Sacraments, in private places, hath been, and is, the ready way to bring people to the contempt and neglect of the Sacraments in publicke, and to the prophanation thereof in private. 6. When all the forms of miniſtration of Baptiſme, ſhall be compared, both that of the ancient Kirke, keeping *Eaſter*, and *Pentecoſt*, for the ſolemne times of Baptiſme, and the other of the Popiſh kirke, and other kirkes, not well purged of the dregs of Popery, miniſtring Baptiſme and Communion at all times, in private places, and before few perſons; it ſhall be found, that no better courſe could be taken, then that which hath been wiſely appointed and obſerved, in the Kirke of *Scotland*, ſince the Reformation; that the Sacraments be miniſtred in the ordinary meetings of GODS People; unto which they had regard, and not unto the places of materiall Kirkes: which we adde, leſt any ſhould thinke, that we entertained any ſuperſtitious conceat of places.

To the Fifth.

TO the first Exception, we have even now answered, and need to adde no farder, concerning private Baptisme and Communion. 2. We looked, that your Argument, *ad hominem*, had beene closed in the fourth *Reply*, and wish, what ye had to say, against the Dispute, of Popish *English* Ceremonies, or any other Treatise of that kinde, or any of us in particular, had been keept to another time: for, would any of us, refuse to sweare the short *Confession*, because ye have expounded some Articles thereof, contrary to our minde? Our desire is, that ye keep your own meaning of the negative *Confession*, and we keep ours, according to our diverse measures of light; and, that both sides promise, Forbearance, as is required in the *Covenant*, which may very well stand both with your meaning, and ours: of ours, there is no question; and of yours, there needeth none to be moved by you, since ye thinke them indifferent: and therefore, in such a case, may promise, to forbeare them. From this ground, and from the different use of the word Discipline, and Policy, it is easie to answere, both your *Sorites*, and *Dilemma*: for the late *Covenant* bindeth you to keep the former, according to the common meaning of the Subscrivers; and not according to your Interpretation or ours, in particular: and the horns of your *Dilemma*, may be turned about against your selves: for we aske of you, Unto which of the members of the Distinction doe ye referre Episcopacy, and the Articles of *Pearth*? if they were abjured for ever, before *Pearth* Assembly, how is it that ye have admitted and practised them, since that time; for this were Perjury? And if they were not abjured, but by the short *Confession* were left indifferent, why may ye not, for any impediment ye have from that *Confession*, forbeare now the practise of them? We looked not for Velitations of this sort, which the change of Commissioners sent unto you, might have prevented, but for some solide and grave reasons, why ye could not subscrive the *Covenant*, whether presented from our hands, or the hands of others, our Learned and reverend *Brethren*, of your practise and judgement, who might have beene

beene ſent unto you in our place. In the meane time, becauſe manie are intangled with the word of Diſcipline, and Policie, we deſire the Reader to remember, that ſometime the word is taken for the Rule of Government of the Kirke, and cenſure of Manners, by Office bearers appointed by Chriſt; and thus it is unchangeable: ſometimes for the conſtitutions of Counſels, and Acts of Parliament, about matters of Religion; and thus it is alterable, or conſtant, according to the nature of particular Obiects: and thirdly, it is taken for the ordering of the circumſtances, to be obſerved in all actions Divine, and Humane; and thus it is variable. We appeale with you, to the indifferent Reader, who is judicious, whether it be neceſſarie for your Subſcription, to know our Opinion of ſuch Rites and Ceremonies, as are not of Divine inſtitution. We have reaſon, [for any thing that ever we heard to the contrary, theſe twenty years paſt] to cleave unto the words of the *Covenant*, concerning ſuch Rites as are brought into the Kirke without, or againſt the word of GOD. The Bleſſing of Marriage (now the ſecond time inſtanced) we conceive, neither to be circumſtance, it being neither time, place, order of doing, nor any ſuch thing, nor a Ceremony properly ſo called, more then the Bleſſing of the People, commanded in the Law, and practiſed before the Law, or praying for a Bleſſing upon the Ordinance of GOD, that it may be ſanctified unto His People: we neither exalt Marriage ſo high, as with the Papiſts, to thinke it a Sacrament; nor doe we abaſe it ſo low, as ſo thinke it a paction or contract, meerely Civill, it being the Covenant of GOD, which cannot be diſolved by conſent of the parties, as other civill Contracts may be: and therefore, as we will not uſe it ſuperſtitiouſly, according to the preſcript of the *Service Booke*; ſo will we not for the abuſe of Popery, although it were a Paction meerely civill, it being ſo important, with-holde Eccleſiaſticke Benediction from it.

To the Sixth.

SIlence carrieth ſometimes the appearance of conſent, ſometime it is from weakneſſe; and ſince yee know alſo, that it may at

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ſometimes come from wiſedome, and moderation; why doe ye not rather keepe ſilence your ſelves, then make ſuch an interpretation of ours? We deny not, but Divines, both ancient and moderne, are againſt us, concerning the lawfulneſſe of the thinges contraverted: but we withall affirme, firſt, that Divines, both ancient and moderne, are againſt you alſo; and both may be true, for both are but propoſitions indefinite, in a matter contingent. 2. That almoſt all Divines univerſally are for us, and for the forbearance of thinges indifferent, in ſuch a caſe, which is the point urged by us, and cleared before. Secondly, we deny not, but the Oath containeth many other Articles but concerning that of the Novations already introduced, if ye could have believed us, and ſo many thouſands as have ſubſcrived, it containeth no more, but the forbearance of them, for a time; neither can any farther be extorted from the tenor of the *Covenant* it ſelfe, according to your grounds. If ye will interpret it according to the meaning which ye thought it had the laſt year, and which we urge you not to change. and to promiſe forbearance, can neither be contrary to that duety which ye ow to your flock, nor be diſobedience to Authority, but a meane to edifie GODS people, and obedience to GOD.

To the Seventh.

FIrſt, The reaſon propounded in the ſeventh *Demand*, for refuſeing your ſubſcription, becauſe ye ſuppoſed *Pearth* Articles to have beene abjured, as Popiſh, is anſwered to the full, and impediment put out of your way. This other that ye propound, concerning our conception and meaning of the ſhort *Confeſſion*, may be as eaſily removed, if ye will once believe, that we urge not upon you our meaning, but leave you to your own, till the matter be examined in an Aſſemblie. 2. Ye call ſome of thoſe Novations, neceſſarie; but without warrand of that Aſſembly which concluded then, as indifferent, and all the reſt you will have to be laudible: thus by progreſſe of time, things formerly indifferent, become neceſſary; and what was but lawfull before, and had much adoe to gaine that reputation, is

tation, is now become laudable; where ye plainly discover the cause of your unwillingnesse to subscrive, not so much to be the commandement of Authority, as the necessity and excellency of the things commanded. Till ye, therefore, change this opinion, ye cannot promise forbearance, neither upon our dealing, nor at the commandement of Authority, although forbearance should serve for the peace of the Kirke, and Kingdome.

To the Eight.

FIrst, we remit the reader to our *Answere*, and your *Reply*, which we hope, shall be found no confutation. 2. We observe, that ye have not answered our Argument, for our swearing the defence of the KING, and his Authority, with a specification, which ye call a limitation; wherein we have followed the Confession of Faith, ratified in Parliament, the KINGS Confession, and act of Parliament; upon which ye will not doe well, to fasten so foule Imputations, and put so hard constructions, as ye doe, upon us, for inserting in our *Covenant*, what they have said before us. If our specification be right, why censure you it? If it be wrong, why fasten ye not your censures upon the fountaine from which it is derived? the loyalty of our intentions, to maintain the KINGS Person, and Honour, is so fully expressed, that it hath given content to those who are nearest his Majesty: and we should wrong, not only them, but also the *Covenant*, and the subscrivers thereof, if we should make new Declarations to others, of greater distance, who wrong both the KING, and themselves, in craving them. 3. To doe with a doubting Conscience, is a grievous sinne; but to make and multiply doubts, for hindring a good worke, and to oppose against a shining light, is no lesse grievous. Ye spake before of a limitation, and now ye have added precisly; as if the naming of one duety, were the excluding of all other dueties. We all, by our *Oath* of Alleadgeance, by his Majesties lawes, and by other obligations, acknowledge, that we owe many other dueties to the KING, which were very impertinent to expres in this *Covenant*. 4 What kynde of conference ye meane, whether by word or write, we know not; but (while we were among you) ye know what notice

you were pleased to take of us; and we have no delight, to repeat it.

To the Ninth.

FIrst, We are ashamed, to draw this Rug-law of contention, to and fro, in a continuall Reciprocation, concerning the forbearance of *Pearth* Articles: and therefore, forbearing to doe so any more, we referre the Reader to our former Answeres. 2. We doe not affirme, that the only reason, why kneeling was appointed, was because all memory of superstition was past. There be indeed other reasons expressed in the Act, but such as the Authors thereof may be ashamed of, as both perverting the Text, *Psal.* 95. as making kneeling to be necessary, in every part of GODS Worship, and as giving matter to many Treatises, proving kneeling before the Elements, to be Idolatrie, according to the Act, unto which we now referre you: but this we say, (which is manifest by the Act it selfe) that in the case of present superstition, or feare thereof, all other reasons had not beene forcible, to enforce kneeling then, nor can have force to continue kneeling now. This feare hath beene great, this year by past, throughout the Kingdom, by reason of the many superstitions of the *Service Booke*, which, it may be, ye no more acknowledge, then ye doe the superstitious dispositio of the people, because they are not that which they were at the time of Reformation. 3. We would heare what malice it selfe can say against the words of the Protestation, *That it shall be lawfull unto us, to defend Religion, and the* KINGS *Authority, in defence thereof, and every one of us of another, in that cause of maintaining Religion, and the* KINGS *foresaid Authority, and to appoynt, and hold meetings, to that end*; like as our Proceedings have beene in themselves most necessary and orderly means, agreable to the lawes and practise of this Kirke and Kingdom, to be comended, as reall duties of faithfull Christians, loyall subiects, and sensible members of the body of the Kirke and Kingdome, and tende to no other end, but to the preservation of Religion, and maintainance of the KINGS Authority. To your interrogatoures, (which ye seeme to propone, rather to be snares to us, then for satisfaction to your selves) we answere once for all in generall, that if this were the opportunitie

portunitie of that diſputation, we ſhall be found to deny nothing unto Authority of that which the word of GOD, the law of Nature, and Nations, the Acts of Parliament, theſe Royaliſts, ſound Divines, and loyall Subjects, give unto Kings and Princes GODS *Vice-Gerents* on Earth; and that not from reſpect to our ſelves, but to the Ordinance of GOD, by whom Kings reigne. But ſeeing ſo oft and ſo inſtantly, you preſſe us in this point, ye force us mutually to propone to you ſuch Queſtions, as, it may be, ye will have no great delight to anſwere. 1. We deſire to underſtand of you, whether ye allow, or diſallow, the *Service Booke*, and booke of *Canons*? if ye diſallow them, as an innovation of Religion, why have ye not either joined in ſupplication with the reſt of the Kingdome, or made a ſupplication of your own, againſt them, or ſome other way teſtified your Diſlike? Next; whether it be pertinent for men of your place and Qualitie, to move Queſtions of State, touching the Power of Princes, and Liberties of Subjects, after His Majeſties Commiſſioner, and wiſe States-men, have received Satisfaction of the Subjects, for ſuppreſſing ſuch motions as yours? 3. Whether doe the Subſcrivers more tender His Majeſties honour, by ſuppoſing his conſtancy, in profeſſion of Religion, and equitable Diſpoſition, in miniſtration of Juſtice; or ye, who ſuppoſe he ſhall fall upon his Religious and Loyall Subjects, with force of Armes, contrary to both? 4. Whether the joyning of the whole Kingdom, in the Subſcription of the *Covenant*, or the entertaining of Diviſion, by your writing, preaching, and threatning of your People, otherwiſe willing to joine, be a more readie meane to ſettle the preſent Commotions of the Kirke, and Kingdom? 5. If the Prelates, and their Followers, labouring to introduce Popery in the Land, make a Faction by themſelves, or as the *Guiſians* in *France*, did abuſe His Majeſties name, in execution of the bloody Decrees of *Trent*, (which GOD forbid) we aske, Whether in ſuch a Caſe, the lawfull defence of the body of the Kingdom, againſt ſuch a Faction, be a reſiſting of the Magiſtrate, and a taking Armes againſt the KING? If ye affirme it to be, is not this to take part with a Faction, ſeeking their own ends, againſt the commonwealth of the Kirke, and Kingdom, and honour of the KING? If ye ſay not, Why then finde ye fault with our Proteſtation, of defending

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the Religion, Liberties, and Lawes of the Kingdom, of the Kings Authority, in defence thereof, and every one of us of another, and in that cause, as if it were an unlawfull Combination against Authority? 6. Whether doe ye think Christian Magistrats to be of so absolute & unbounded power, notwithstanding of any promise or paction made with the Subjects at their Coronation, or of any Law made for establishing their Religion and Liberties, that there is nothing left, but suffering of Martyrdome, in the case of publick Invasion, of their Religion and Liberties? If ye thinke, that any defence, is lawfull, why misconstrue yee the Subscrivers of the *Covenant*? If not, how can ye be free of Flattery, and of stirring up Princes against their loyall Subjects, for such ends as your selves know best? We verily believe, that ye shall report small thanks, either of so good and just a KING, or of so duetifull Subjects, for entering within these Lists. It is enough, that such Questions be agitated in the Schooles, and that with as great prudency, and as circumspectly as may be.

To the Tenth.

FIrst, ye take us in our fourth *Replye* to be the penners of the *Covenant*, and yet will rather wrest the words of it, to your owne meaning, then receive the Interpreration thereof from us: for wee prejudge not your liberty of conception of that short Confession, but permit it to your selves, whatsoever may be the private meaning of some who have subscrived; yet there is nothing in the late Interpretation that condemneth the Articles of *Pearth*, and Episcopacy, as PopishNovations. Ye may voice and reason in an Assemblie as freely concerning them, and give your judgement of them, without prejudice, notwithstanding of your Oath, according to your own grounds, as you would have done at the Assembly of *Pearth*. 2. We hope ye be not so ignorant of the estate of the Kirke, neither will we judge so uncharitably, as to thinke you so corrupt, that in your opinion there is nothing hath entred in the Kirke, since that time, designed by you, beside Episcopacy, and the Articles of *Pearth*, which can be thought prejudiciall to the Liberty and Purity of the Gospell.

To

To the Eleventh.

FIrſt, ye finde fault with us, that we have not upon this occaſion, given you that teſtimony which we owe to you, of your ſincerity, in profeſſing the trueth; and therefore, to ſupplie our defects, have taken an ample Teſtimony to your ſelves, of paines in diſputing, in wryting, and preaching againſt Popery, in proceſſing of Papiſts, and in doing all thinges which can be expected from the moſt zealous, of frequent prayer to GOD, of humbling your ſelves before him, of your holineſſe of Life, and Converſation, *&c.* which have made us who were deſirous to heare that Teſtimony, rather at the mouths of others, that we might be no more challenged as deficient in that kinde, but give unto you your deſerved praiſe, to inquire in matters; whereupon, if we would believe the report of others, wee heare, that for all your pains, Papiſts, and Perſons Popiſhly affected, are multiplied, and Papiſtry increaſed in your towne, more then in any other town of the Kingdom, & no leſſe under your Miniſtrie, then any time before, ſince the Reformation; that there be in private houſes Meſſes, Crucifixes, and other monuments of Idolatry; that ye have not many converts from Popery; that Jeſuits, and Prieſts; are countenanced there; that your People at home, and your Magiſtrats abroad, complain, that ye are but too ſparing of your pains in preaching, and often fill your places with Novices: but this we are ſparing to believe, and wiſh, that the not imploying of your Tongues, and Pennes, in the defence of the *Service Booke* and *Canons*, which are ſo peſtred with Popery, [if the ſeeds of Romiſh Hereſie, Superſtition, Idolatry, and Papall tiranny, come under that cenſure] and your willingneſſe to joyne with the Kirke and Kingdom, in Faſting and Humiliation, had been alſo Teſtimonies of your ſincerity againſt Popery. 2. The laudable means of Preaching, Praying, &c. which we wiſh may be ſtill in all faithfulneſſe uſed by you, may very well agree with the renewing of our *Covenant* with GOD; and both being joined, have, in a ſhort time paſt, produced more powerfull effects, to the comfort of many thouſands, then all our Prayers and Preaching hath done for a long time before: which teſtifie, That, as it is

warranded by the Word of GOD; so the motion hath proceeded from GOD. All the Arguments and Subtilties that can be devised, will never make a People, (who at this time have found GOD dwelling, and working in their hearts) to thinke the contrary. 3. The naturall inclination of people to Popery, and the perswasion of others, of their disposition, may make the people to conceive other wayes of the *Service Booke*, and *Canons*, that ere it be long, they may be brought in, in a faire and legall way: and therefore, it is necessary, for preventing of those, and other Evills of that kinde, that the Subjects joine in a *Covenant*, both for themselves, and their Posterity.

To the Twelfth.

FIrst; we have ever preached according to our measure, and have given example of reverence to Authority, and the LORDS Service: but we neither acknowledge the usurped Authority of prelates, for lawfull Authority, nor the *Service Booke*, for the Lords Service. And therefore, it was so much the more intollerable for the Prelates, without Authority from the Kirke, or Parliament, to bring in the *Service Booke* into GODS own house, upon the LORDS own Day. Which maketh it nothing strange, that people zealous of the Trueth, and of the Service of GOD, were stirred up, to oppose: and we are very confident, that these who have opposed, doe beare as loyall respect to the KINGS Majesty, and will be as loath to provoke him to just wrath, as their opposites are. In the meane time, why doe ye not acknowledge, that the children were higher provoked to wrath, by the Prelates, whom ye account reverend and holy Fathers? 2. As the preservation of our own private Possession, from Invasion of others, belongeth to our selves, under the KINGS Protection; so the keeping of GODS House, from Pollution, and Superstition, belongeth to Authority, to the community of the Faithfull, and to every one in his own place, and order. 3. We told you before, that we did no more allow violences of that kinde, nor we did allow the foule aspersions of Rebellion, Heresie, Schisme, and Perjury, put upon the Noblemen, (and remnant Covenanters.) And where ye aske of us, Why these tumults are not publickly by us condemned, and rebuked? we

aske

aske againe of you, why ye did not condemne and rebuke ſuch dealing, ſince that is no leſſe tranſgreſſion, both againſt the ſixt and nynth Command, then the other is againſt the ſixt? And whereas ye are now ſo peremptorie, in drawing a Declaration from us, anſwearable to that which ye have given concerning the foreſaid Aſperſions and Calumnies, we having no commiſſion, to declare the mindes of others in this point, or to give Documents, for our own private judgement, doe heartily diſallow every wrong of that kynde. As for the Apologie of D. JOHN FORBES of *Corſe*, ſeeing the wrong hath been done not unto ſome few particular perſons, ſuch as ye ſay have been wronged by ſome of the people; but unto the body of the Kingdome, conſiſting of Noble-men, Barons, *&c.* who are highly offended thereby, it were in us Preſumption, and without the bounds of our Calling, to take upon us, to receive any Declaration of that kinde, eſpecially wherein ſo many thinges are reprovable; as firſt, That his bitter ſpeaches were occaſioned by ſome printed Bookes, affirming, that Epiſcopacy, and *Pearth* Articles, were Antichriſtian, and abominable. Suppoſing it were true, did he thinke the Noblemen, and whole Covenanters, to be the Authors of thoſe Books? And was this dealing agreable to that Chriſtian meekneſſe ſo much required of us before? The Writers of thoſe printed Books, are not the firſt who have ſpoken ſo: For Maſter KNOX ſpared not, (in a Letter of his) to call this kneeling, *A Diabolicall Invention*. Secondly; The ſwearing of Forbearance of the practiſe of *Pearth* Articles, and the Confirmation of the ſaid Doctrine, which we neither deny, nor affirme, to be imported in the olde *Covenant*, but only in the Interpretation thereof, we declare, That Promiſe is only made, to forbeare for a time, doth not deſerve ſo bitter a Cenſure as this apologie beareth upon us. 3. If the KINGS Majeſty, Counſell, or the Subjects of *Scotland*, had asked his opinion, and advice, he might have uſed the greater liberty. 4. It is ill apologized, to call it a holie indignation, and worſe defended, ſince it is ſuch a wrath, as worketh not the righteouſneſſe of GOD. 5. Whereas he deſireth to be accounted in the number of theſe, *qui proficiendo ſcribunt, & ſcribendo proficiunt*, we could wiſh, that he had profited better by writing, then he hath done by writing his *Irenicum* firſt, and now this his

Warning,

Warning, after his *Irenicum*: for which if he make no better Apologie, then confessing Asperity of words, proceeding from an holy indignation, it will come to passe of his Apology, as it fared with his *Irenicum*, unto which was applyed fitly, what was spoken in the like case,

Aut fabrum forceps, aut ars ignara fefellit
ἐερηνην voluit cudere cudit ὄρον.

6. Whereas ye desire us, to doe the like, if ye meane of us personallie, we have declared our judgement, and shall be carefull to approve our selves to G O D, and the consciences of all men, in every such duety: and if ye meane us, and those that sent us, we shall not faill to report unto them, what ye desire, although our Commission from you had been the more acceptable, if ye had spoken more reverently of our *Confession* and *Covenant*, then ye have been pleased to doe, in the words of your desire, and had put your hand unto the *Covenant*; which would presently have joined us in a greater Affection, and made way for union in judgement, and perfect peace, which is the desire of our Soules.

To the Thirteenth.

YEe pretended a threefolde Scandall, which should follow upon your Subscription: 1. The Scandall of Dissenting from other Reformed Kirks, and famous Divynes. 2. The Scandall of Dissenting from Authority. 3. The Scandall of Perjury. We answered, That the contraverted words of the *Covenant* being rightly conceived, and interpreted according to their true meaning, and not after the glosse which ye have put upon them, doe put you out of danger of all the three Scandalls, which ye seem to acknowledge of the first two, and may by the like reason acknowledge of the third, of Perjury. We dispute not of the lawfulnesse of the Oath given at your Admission, by what Authority it was exacted, with what conscience it was given, nor how ye can answere for the Scandall risen thereupon: but conceiving it according to your own grounds, none of you will say, that ye have sworne the perpetuall approbation and practise of these things which ye esteeme to be indifferent, whatsoever bad

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consequent of Popery, and Idolatrie, Superstition, or Scandall should follow thereupon: we speake here only of things indifferent, in your own judgement; for ye have declared before, that ye thinke the Ministration of the Sacraments in private places, no more indifferent: & therefore, can not forbeare the practise of these, although your Ordinary, and other lawfull Superiours, should will you to doe so; wherein *Pearth* Assembly, for which you stand, is wronged by you two wayes: 1. That ye differ in judgement from them, about the indifferencie of the five Articles: and next, that at the will of your Ordinary, and we know not what other lawfull Superiours, ye are ready to forbeare the practise of these things which the Assembly hath appointed to be observed. What Oaths ye have given at your admission, we know not, because there is no Ordinance made, Civill, or Ecclesiastick, appointing any such Oath, and because the Prelats, who arrogated that power, presented to the intrants diverse models of Articles, to be subscrived, dealing with some more hardlie, and with others more favourably, according to their own diverse motivs, & considerations. For some immediatly after *Pearth* Assembly, without any warrand from the Kirke or Parliament, were made to sweare at their Admission, that they should both in private and publick maintaine Episcopall Jurisdiction, and in their private and publicke Prayers, commend the Prelates to GODS mercifull Protection; that they should subject themselves to the Orders that presently were in the Kirke, or by the consent of the said Kirke, should be lawfully established. The word lawfully, was not in the Principall first subscrived, [as we have learned] and if it had been expreſt, it is all one, for the Superiours were judges to this lawfulnesse and unlawfulnesse. We will not labour to reconcile every Oath given by Ministers, at their entry with the present *Covenant*; but wish, and exhort rather, that they may be recalled, and repented of, as thinges for which they can not answere before a generall Assembly.

To the Fourteenth.

IF the words of the *Covenant* be plaine, concerning the meere forbearance, and speake nothing of the unlawfulnesse, no mans

thoughts can make a change. 2. By this *Reply* ye wrong your ſelves, in forging from the words of the *Covenant*, impediments, and drawing ſtumbling blockes in your own way, to hinder your ſubſcription: ye wrong the ſubſcryvers, in changing the ſtate of the queſtion, and in making a divorce betwixt Religion and the KINGS Authority, which the *Covenant* joineth together, hand in hand: and, moſt of all, ye wrong the KINGS Majeſty, in bringing him upon the ſtage, before his Subjects, in whoſe mindes ye would beget, and breed, ſuſpicions of oppoſing the trueth, of making innovation of Religion, and of dealing with his Subjects, contrary to his Lawes and Proclamations, and contrary to the Oath at his Coronation. We are not here ſeeking *inſcitiæ πρεσβυτον*, or ſtarting hole of ignorance, or of the ſmalleſt diſloyalty of affection; but would willingly decline that for the preſent, which neither his Majeſties wiſdome, nor the prudence of Statsmen, nor the modeſty of good ſubjects, will allow you or us to diſpute. The Crowns and Scepters of Kings, would be more tenderly touched, then the ordinary ſubjects of Schoole diſputes. The naked naming, and bare propoſall of certaine ſuppoſitions, ſuch (as ſome are made by you) can not but reflex upon Authority, and ſound harſh in the eares of all his Majeſties good ſubjects, who wiſh, that he may long and proſperouſly reigne over us. 3. His Majeſties moſt honourable privy Counſell, hath proven more favourable to this cauſe of maintaining the reformed Religion, then many Paſtors, whom by reaſon of their place and Calling, it beſeemed to goe before others; and although according to their wonted cuſtome, they gave warrand, to make his Majeſties Proclamation, yet on good groundes, remonſtrated unto them by the Supplicants, they willingly refuſed their approbation thereof; hoping that his Majeſty ſhould be moved to give greater ſatisfaction thereafter: and this is not our ſaying, but a publicke doing, before many honorable witneſſes; of which number ſome were directed unto you; whoſe report ye have no reaſon to call in queſtion. 4. It becometh us, to judge charitably of the intentions of our Superiours; and moſt of all, of the intentions of our dread Soveraigne. Yet, if that hold good which the ſupplicants have offred to prove, that the *Service Booke*, and *Canons*, containe a reall innovation of Religion, we muſt judge otherwiſe, *de conditione operis*, of the mat-

the matters contained in the Booke, then *de intentione operantis*, of his Majesties intention; although the intention of the Prelates, & their Associates, the Authors & contrivers of the Bookes, be most justly suspected by us. 5. It is no delight to us, and can be but small comfort to you, to mention the wrongs, which by you are done to us all who have joined in this *Covenant*, and doe adhere to the Religion as it was reformed in this land; in your estimation & writings, we are Rebellious, perjured, hereticks, schismaticks, blind guydes, seducers, miserable interpreters, ignorants: shal such men as these be your *reverēd Brethren*. Is this your meeknesse and charity? Is this the duety ye expect from us? But setting these aside, ye have wronged us, in with-holding your hand and help from so good a Cause, of purging Religion, and reforming the Kirke, from so many grosse abuses, and opposing all those who have modestly laboured for Reformation. Your speaches in private, in your chambers, beds of sickness, and in your missives, and in publicke, at tables, and in Synods, which are come to our knowledge; we wish rather should be remembred, and repented of, by your selves, then be recited by us, who desire not to worke you any trouble. 6. Although there be a perpetuall harmony betwixt the Word and Works of G O D, far contrary to that which we finde to be amongst the Children of men; yet often it commeth to passe, that the Word and Warnings of G O D, which we heare with our ears, are not believed, till we behold with our eyes, the plaine Commentaries thereof, in His Works. Many Proofs, and notable Documents, have been observed of the Finger of G O D, in the Worke in hand, the Characters of the great Works of G O D S, more then ordinary Providence, since the beginning, are legible here. Then did the LORD begin this work, when the Adversary was raised to a great hight, and become intollerably insolent. The beginnings were small, and in the eyes of the World, contemptible; such as use to be the beginnings not of the works of men, but of the Magnificke works of G O D: the power of G O D sensible in the hearts of many, and manifested by the joy; the tears and cries of many thousands, at the solemne renewing of this *Covenant*, hath been a matter of admiration, and amazement, never to be forgotten, to many wise and ancient Pastors, and Professors, who did also finde an unwonted flame,

warning

warming their own breasts; the plots, and workings of the Adversary, have wrought against their own Projects, and have served for our ends, more then all that have been thought, or done by our selves; that we may justly say, what they devised, for evill, the LORD hath turned to good; many thousands conveened, diverse times, in one place, have been keept in such order, and quietnesse, without the smalleſt trouble, in such soberneſſe, and temperance without exceſſe or ryot, that hardly can Hiſtory furniſh a Paralell: and what effects there be already throughout the Land, of Piety in Domeſticke worſhip, in obſerving the exerciſes of Religion, in publick, of ſoberneſs in dyet and apparell, and of Righteouſneſſe and Concord, we truſt ſhall be ſenſible by the Bleſſings of GOD upon us, and ſhall be examplary to the Poſterity. Theſe we preſent unto you, and unto all, as a Commentary, written by the LORDS own Hand; wiſhing again, that neither ye nor others, be found fighting againſt GOD. *Who ſo is wiſe, and will obſerve theſe things, even they ſhall underſtand the loving kindneſſe of the LORD*, Pſal. 107. 43. *LORD, when thy hand is lifted up, they will not ſee; but they ſhall ſee, and be aſhamed, for their envy at the People*, Iſai. 26. 11.

Maſter ALEXANDER HENDERSON,
Miniſter at *Leuchars*.

Maſter DAVID DICKSON
Miniſter at *Irwin*.

DUPLYES

Of the MINISTERS and PROFESSORS of ABERDENE,

TO

The ſecond *Anſweres* of ſome *Reverend Brethren*,

CONCERNING THE LATE

COVENANT.

If thou take forth the precious from the vyle, thou ſhalt be as my mouth: Let them returne unto thee, but returne not thou unto them. JEREM. 15. 19.

Honour all men: love the Brotherhood: feare GOD: Honour the KING. 1. Pet. 2. 17.

BON. ACCORD
Insignia Urbis Abredonie.

To the Unpartiall Reader.

IT may be you have not, as yet, heard the true relation of our proceedings, and carriage, towards those two reverend Brethren, who came lately hither, to recommend to us, and our People, the late *Covenant*: We declare therefore to you, that we hearing of their comming, and intention, and being of a contrary minde, resolved, that before we should give consent, that they should preach to our people, we would propone to them, by way of certaine *Demands*, the chiefe reasons which made us to be averse from their proceedings; promising to admit them to our pulpits, if they should give us satisfaction, concerning the late *Covenant*. We intended not to print these *Demands* at the first; but afterwards considering how much our people might be confirmed by them, in that pious resolution which they have, to continue in the obedience of the Lawes of this Church and Kingdome, concerning *Episcopacy*, and those things which were concluded in *Pearth* Assembly; we thought good to put them to the Presse, but determined not to make use of them, by divulgating them, except we saw that our people stood in present need of them; which indeed came to passe: for upon Fryday, the twenty of *Jullie* last, these reverend Brethren came to this Town, and having that same night received our *Demands* in writ, they returned their *Answeres* unto them on Saturday following, late in the evening: but they came not to our hands, who replyed unto them, untill Sunday in the morning. Neither had we leasure to reade, or consider, untill both the Sermons were ended in our Churches. Wherefore we did meet together that day, at foure houres afternoone, that we might peruse them. And at that same time, hearing that these reverend Brethren had preached in audience of dyverse of our people, conveened in the court of a Noble-man his lodging, not having obtained our consent therero, and in their Sermons had used a forme of answering to our *Demandes*, which they did publickly reade, affirming, that they had given full satisfaction to us, in a written copie of their *Answeres*, which they had sent to us: and by that means, had laboured

to diſſwade and draw our People from their obedience unto the Articles of *Pearth*, and the Lawes of this Kingdome ratifying them: we knowing how inſufficient their *Anſweres* were, to give ſatisfaction to any, who would duely ponder our *Demands*, gave licence to the Printer to devulgate them, and the next day did write our *Replyes* to their *Anſweres*, intending to put them to the Preſſe on tueſday. But we were earneſtly entreated by a noble Man, to ſend backe to them the copie of their *Anſweres*, that they might reviſe and perfect them, and alſo to delay the printing of our *Replyes* untill Fryday following. Which we willingly granted. But wherefore this was deſired of us, you may conjecture; ſeeing they neither added, nor diminiſhed, nor altered any thing in their *Anſweres*. Upon the next Friday at night, we gave our *Replyes* to the Printer: and to theſe reverend Brethren, who returned not to this Citie, untill Saturday following, we ſent a copie of our *Replyes* in write, on the LORDS Day: unto which we received not their *Anſweres*, untill they came from the Preſſe, to wit, on Tueſday the fourteenth of *Auguſt*: that is, eyghteene dayes after they had received our *Replyes*. What ſucceſſe theſe Brethren had in their Sermons, which they preached here, upon two ſeverall LORDS Dayes, it is ſufficiently known: neither have they reaſon to talke ſo much of it as they doe, in their Preface to the Reader. The firſt of theſe dayes, ſome few who were thought to be that way inclined before, ſubſcryved their *Covenant*: But the next LORDS Day, they ſcarce prevailed with any at all. And a great many, who heard them both theſe dayes, profeſſed, that they returned from their Sermons, more averſe from the *Covenant*, then they were before. Now good Reader, we preſent to thee our *Replyes*, to their ſecond *Anſweres*; which for ſhortneſſe cauſe, we have called *Duplyes*: we pray you conſider them unpartially. And if you reap any benefite by peruſing them, let it not be aſcrived unto us, but to the invincible force of divine Trueth. We conclude with *Zerobabell*, ſaying, *Bleſſed be the GOD of Trueth*: And let all the People ſhout, and ſay, *Great is Trueth, and mighty above all thinges.*

To our Reverend Brethren

Mr. ALEXANDER HENDERSON

And

Mr. DAVID DICKSON.

THat your Anſweres, *Reverend and Deare Brethren; have not in any degree ſatisfied us, we impute it not to your weakneſſe, whom we know to be able Men, and much exerciſed in the matters debated betwixt us: but we impute it to the weakneſſe of your cauſe, and to that inabilitie which is in all men, as well as in you, to beare out againſt the Trueth. We are ſory that ye are not ſo reſpective, and favourable, in your judgement of us: for ye plainly declare in your Preface, that ye ſuſpect us of prejudice: and that for two reaſons. The firſt is, that our* Demands, *which yee conceived had been meerely intended for you, were publiſhed before your comming in Print: as alſo, that our* REPLYES *were Printed before we received your laſt* Anſweres *to them. Whence ye conclude, that wee were rather aiming at victory, moved thereto by prejudice, then at ſatisfaction by ſearching of the Trueth. This reaſon is grounded upon a miſtaking: for although our* Demands *at the firſt, were intended for you onely, yet afterwards we reſolved to Print them, as alſo our* REPLYES, *(the Printing whereof did nowayes depend upon your ſecond* Anſweres,*) not for love of contention, nor deſire of victory (GOD knoweth) but for ſuch reaſons, as we have expreſſed in our Preface to the unpartiall Reader, whom we hope we have ſatisfied in this point.*

Your other reaſon is, that the grounds of your Anſwers *to us, have proven ſatisfactory to others; who for Age and Learning, are prime men of this Kingdom: and to whome our modeſtie will not ſuffer us, to preferre our ſelves. Farre be it from us to be ſo preſumptuous, as to preferre our ſelves to ſo many Learned and worthy Divines: and as farre be it from us, to meaſure the ſoliditie, and ſufficiencie of your* Anſweres, *by the Habilities or Indumentes of theſe, who have acquieſced in them. If this your reaſon were good, the* Papiſts *might more probablie accuſe us of prejudice, (as indeed they unjuſtlie doe) becauſe their* Anſweres *to our* Arguments, *have proven ſatisfactorie to many thouſands of thoſe, who for profunditie, and ſubtilitie of wit, are inferiour to none of the World: but we regarde not this ſlender motive, remembring theſe words of our Saviour*, I thanke Thee, O Father, Lord of Heaven and Earth, becauſe Thou haſt hid theſe things from the Wiſe and Prudent, and haſt revealed them unto Babes: even ſo, O Father, for ſo it ſeemed good in Thy ſight. *Beſides, if ye compare the Divines, Ancient and Moderne, who are of our judgement, with theſe who favour your opinion, either in number, or in the excellency of their gifts, ye ſhall finde that in this, the advantage is greatlie ours. In the meane time ye ſhall know, that we can bring far better reaſons to free our ſelves of prejudice, then theſe which ye have brought againſt us, to wit, the ſoliditie of our* Arguments, *which have put you to ſuch ſtraits, (pardon us to ſay that, which every one who have eyes may ſee) that oft times ye doe not ſo much, as attempt to anſwere them, being glad to paſſe them by, with the ſhow of an* Argument *in* contrarium, *or ſome other like ſhift: our humble & earneſt atteſtations, in calling GOD, the onelie competent Judge; as witneſſe of our ſincerity, in the inmoſt thoughts of our ſoul; our ſeriouſly profeſſed Reſolution, to concurre with you, if we ſhould get ſatisfaction from you, the modeſtie, ingenuitie, and peaceableneſſe of our writings to you, and on the contrarie, your too great diſdainfulneſſe and aſperitie in your ſecond* Anſweres; *bewraying not onelie the weakneſſe of your mindes, farre by our expectation, but alſo the weakneſſe of your cauſe to unpartiall Readers, who aſcrive this to the pungent force of our* Arguments; *judging, that they have made you ſomewhat more cholerike then you were before. To this wee will adde the great reluctance, which ſome of the*

moſt

moſt Judicious Subſcribents did finde in their Conſciences, before they ſubſcrived your Covenant; *together with the Limitations, and Reſervations, wherewith they ſubſcrived it; evidently arguing their ſtrong apprehenſion, of the dangerous ambiguitie and haske ſounding of the words of the late* Covenant: *ſo that even theſe who are now joined with you, have been much affrighted with thoſe things which terrifie us. As for your* Proteſtation *in the end of your Epiſtle, that ye can no more be brought to our minde, then ye can be drawn from the profeſſion of our Religion, as it hath been reformed, ſworne, &c. Although this importeth no ſmall prejudice, poſſeſſing and over-ruling your minds; yet looking to the invincible force of that Trueth which we maintaine, we even yet hope that at laſt it ſhall prevaile with you; eſpeciallie conſidering that our controverſie is not concerning the Reformed Religion; whereunto we as ſincerelie adheare as any whatſoever, but concerning the equitie of that forme of* Covenant *which ye latelie made. Wiſhing you and all others, to adheare truelie and ſincerelie, to the ſame true Religion; and to all the dueties which in it are recommended to you: we moſt humblie, and earneſtlie pray the Almightie GOD, to pitie his Church in this Kingdom, and to unite all our hearts in Trueth and Peace, in theſe moſt dangerous dayes: which although they be to you dayes of gladneſſe, as ye profeſſe, yet to thoſe who love the peace of* Sion, *and the tranquilitie of this Kingdome, they are ſad and melancholious dayes, in reſpect of the blacke clowdes of GODS wrath, hanging over our heads, and threatning us with ſtormes of fearfull Calamities: which we pray the Almightie GOD, to avert,*

THE

THE FIRST DUPLY.

IN our Diſputes againſt the Papiſts, (which have been frequent, and by GODS grace not unfruitfull,) as we have learned, that to multiply objections againſt the Trueth, is a thing eaſie, as ye ſay, but fruitleſſe and vain: ſo alſo we have learned, that to multiply Evaſions, againſt ſolide Arguments brought for the Trueth, is a thing no leſſe eaſie, but altogether unprofitable: which we pray you take heed to. *How forcible are right words? but what doth your arguing reprove?* JOB 6. 25.

2. Ye ſay, that our objection, againſt your calling, and the warrand of your comming to us, was framed and publiſhed in Print, before it was proponed unto you, and ere your *Anſwere* could be had. Indeed our *Demands* were at the Preſſe at your comming, that they might be in readineſſe; but were not publiſhed, before your ſelves in your Sermons did publickly read them, and diſpute againſt them, in audience of ſuch of our People as were there preſent for the time; albeit that written copie of them was delivered to you onely, and not at that time communicated by us to any other.

3. Your Authority which ye acclaim, is neither from his Majeſtie, nor warranded by Act of Parliament, nor by the Lords of his Majeſties Counſell, nor by any Nationall Synode of this Kingdom, nor by any Judicatory eſtabliſhed in it. And both in your firſt *Anſwere*, as alſo now again ye profeſſe, that ye came not hither to uſurpe the Authority, of any Civill or Spirituall Judicatorie. As for your multitude,

multitude, (which ye call almoſt the whole Kirke and Kingdom) it being deſtitute of Authority foreſaid, maketh no warrand of ordinary calling. Therfore, ye ſeeme to pretend an extraordinary calling from GOD, alleadging an extraordinary neceſſitie at this time, which truely we ſee not in any ſuch degree, as may deſerve and warrand ſo great a change from the received order, which is publickly by Lawes eſtabliſhed in this Kirke and Kingdom. That ſaying of the Apoſtle; *Let us conſider one another, to provoke unto love, and to good workes*, which ye alleadge for your extraordinary imployment, importeth not an extraordinary calling, but an ordinary duety, to be performed by all Chriſtians, according to their Callings.

4. The Word of GOD, and the Canons of Counſells, doe ſo permit to Paſtors, the care of the whole Kirke, as they muſt remember to doe all things, decently and in order, and not to interpone themſelves in their Brethrens charges, and againſt their will. And praiſed be GOD, there was not any Combuſtion, Errour or Confuſion, in theſe places of our charges, as ye doe alleadge: Neither did our People ſtand in need, of ſuch helpe from you. And if ye meane the Combuſtion of our Nationall Kirke, we doe thinke your remeed not convenient; as being, in our judgement, not agreable to the right way of Trueth and Peace.

5. Whereas ye alleadge, that if ſome members of this Kirke, had not cared more kindly, in this time of common danger, then others have done, the whole body had been ere now dangerouſly, if not deſperately, diſeaſed; we anſwere, that we moſt heartily wiſh, any diſeaſe of this Church, to be tymouſly prevented and cured. But with all we wiſh this to be done without a rupture, and ſuch a dangerous diviſion: chiefly ſeeing our Church is not infected with any ſuch Errours, nor is in ſuch dangers, as may give juſt occaſion, of ſo fearfull a diviſion: which in it ſelfe is a ſore diſeaſe, and from which in holy Scripture, we are often, and very earneſtly dehorted. *Dionyſius* Biſhop of *Alexandria*, in his Epiſtle to *Novatian*, recorded by *Euſebius*, *Lib. 6. Hiſtoriæ* κεφ. *Cap* 37. worthily ſayeth, *You ought rather to have ſuffered any thing whatſoever, for avoyding of cutting aſunder the Kirke of GOD: and Martyrdome for keeping the Kirke from* Schiſme, *is no leſſe glorious, then which is ſuffered, for not com-*

mitting Idolatry. *And in my opinion also it is greater; for in suffering Martyrdom for not cõmitting* Idolatry, *a man suffereth for one, even for his own soul; but here a man suffereth Martyrdome for the whole Kirke.*

6. Ye affirme, that we have no reason to complaine of your carriage, here towards us, in respect ye for your Sermons preached to our People, made choise of vacant houres, that they might attend the ordinary times of Worship. But indeed this satisfieth not our complaint: for we justly complained of your preaching to our People, without our consent, at any houre; and of your labouring, to make them subscrive the late *Covenant*, before ye had given satisfaction to us, concerning the equity of it.

7. Ye reprove us for these harmlesse wordes of a confederation, & negative Confession. That little Confession, was long agoe called negative, *à parte majore*. And as for that other word, it is well knowne to al those who are expert in our Mother tongue, & in the Latine, that covenanting, and confederation, doe signifie one, and the same thing: and therefore, both these wordes are alike respectfull, in our judgement. Whereas ye say, that your *Covenant* is made with GOD, and doe call it his *Covenant*: and likewise for justifying your swearing, and subscriving thereof, doe bring some places of Scripture, wherein mention is made of a *Covenant*, and *Oath*, betwixt GOD and his People; we shall then allow the same name, and respect unto your *Covenant*, when ye shall make it manifest, that your *Covenant* in all points therein contained, hath no lesse warrand from the written word of GOD, then that *Covenant* which the Israelites did swear in the days of JOSHUA, *Joshua* 24. *verse* 25. and in the dayes of JEHOIADA the Priest, 2. *Kings* 11. *v.* 17. and in the dayes of King ASA, 2. *Chron.* 15. *v.* 15. and that which is mentioned by *Isaiah*, 44. *v.* 5.

8. As we are still informed, that some have fled the Countrey, and some have subscrived for feare; so no Pastors in our knowledge have gone to Court, for the causes alleadged by you. We doe not presume to judge of the Consciences of men, and we wish you to judge more charitably, of these reverend Prelates, then ye doe. The occasion of this present storme was pretended to be the introduction of the *Bookes* of *Service*, and *Canons*, and the high Commission.

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Theſe cauſes are now removed; and yet the ſtorme continueth ſo vehement, (as ye ſeeme to grant) that the Biſhops have juſt feares warranding their flight, to ſave their perſons; which we judge to be too great violence, for any ſuch cauſe, againſt perſons in ſo ſacred a calling.

9. We ſhall aſſuredly, (by the grace of GOD) ſtill contribute, as ye deſire, our prayers, and all other means agreable to our conſciences, for extinguiſhing of the preſent combuſtion. And for that effect, every one of us ſhall ſecretly, and humbly, mourne before the LORD, and ſhall ſearch and trye our wayes, and turne unto the Lord. And as we have already humbled our ſelves publickly, with Faſting and Mourning for that effect, ſo are we readie in time to come, to doe the like, when it ſhall be indicted or allowed by Authority, according to the eſtabliſhed order in this Kirke and Kingdome. Yea, alſo we are ready to joine with you in the late *Covenant*, ſo ſoone as we ſhall receive ſatisfaction to our conſciences, concerning the lawfulneſſe thereof; which as we have proteſted before, ſo doe we yet proteſt, and profeſſe.

10. The Reaſons which ye touch in your firſt *Anſwere*, for proving that we might without juſt offence to any, joine with you in ſubſcriving the *Covenant*, are ſufficiently anſwered in our firſt *Replye*. For, Firſt, It is not yet decerned in a Nationall Aſſembly, whether your Interpretation added to the old *Covenant*, be in all points ſound or unſound; and therefore we have reaſon to think, that this new *Covenant*, is not ſubſtantially one with the old: chiefly ſeeing it addeth to the old *Covenant*, not onely your Interpretation of it, but alſo a promiſe of forbearance of the practiſe of *Pearth* Articles, untill they be tryed in an Aſſembly; and like-wiſe a Band of Mutuall Defence, by force of Armes, made without the KINGS privity and conſent. Secondly, Your inference of Mutuall Defence, againſt all perſones whatſoever, drawne from the words of the old *Covenant*, is meerly invalide. For nothing was pactioned or promiſed in the old *Covenat*, without the KINGS Majeſty his privity; but the Band of Mutuall Defence, againſt all perſons whatſoever, in this your new *Covenant*, is without the command or conſent of the KING, to whom only the Sword is given in this Kingdom, immediatly by GOD. See to this

purpoſe

purpoſe the words of KING *James* the ſixth of bleſſed Memory, in his Booke entituled, *The Law of free Monarchies*, in the Engliſh edition of his royall workes, at *London*, *Anno* 1616. *Pag.* 206. That which ye adde concerning the Generall Band, is alſo little to the purpoſe, for that Band had the KINGS warrand, whereas his Majeſty doeth now forbid your *Covenant*. Thirdly, Although the former Oath ſubſcrived, did appertain onely to the perſons of the ſubſcrivers, all the dayes of their lives; yet you have in your Interpretation, extended the Obligation thereof, to the preſent and ſucceeding Generations in this land, without any warrand either from publick Lawes, or from the words of the Oath it ſelf: which alſo is a ſubſtantiall Difference betwixt that Oath, & your late *Covenant*. Whereas ye alleadge, that the warrand which the old *Covenant* had from KING, Counſell, and Aſſembly, remaineth virtually, and was never yet diſcharged; we anſwere, it remaineth not, and that becauſe KING *James* of bleſſed Memory, diſalowed that little *Confeſſion*, in reſpect of the inconveniency of the multitude of Negatives, as is cleare by his Majeſties words, publiſhed in the printed ſumme of the conference holden at *Hampton* Court, *Anno* 1603. And no former Act of Counſell, made in the time of any former King, doeth ſufficiently warrand our Conſciences to ſubſcrive any Oath now, which ſeemeth to us to be diſagreable to the Act of Parliament; and which our preſent Dread Soveraigne LORD, the KINGS Majeſty, by his publick Proclamations; and other Intimations of his Royall pleaſure, forbiddeth us to ſubſcrive. And as for the Acts of theſe two Aſſemblies, which did enjoine ſubſcription to the ſaid little *Confeſſion*, they were relative to the KINGS Mandate, which is now expired by his own Declaration, and with his Royall breath, according to that cõmon Maxime: *Morte mandatoris expirat mandatum. Extra. De officio & poteſtate judicis delegati*, Cap. 19. *relatum eſt in gloſſa*. For the injunction was given for that time onely, as we conceive, being warranded by the words of theſe Aſſemblyes.

11. Theſe that were ſuſpect of Papiſtrie amongſt us, have not been urged by us to ſubſcrive that negative *Confeſſion*; but onely ſome Articles relative to the Nationall *Confeſſion*. And as for ſuch as receive degrees, in Philoſophie, in our Colledges, they doe ſweare one-

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ly to the true reformed Religion, as it is publickly profeſſed and preached, according to GODS word, in this Kirke of *Scotland*, and eſtabliſhed by publicke Authority, with a generall abjuration of all, both Popiſh, and other Hereſies contrary thereto. And thoſe who receive degrees of Divinity, doe more expreſly ſweare to the Orthodox determinations of the ancient Catholicke Kirke, as is evident by the words of the *Oath*, whereof the tenor followeth.

EGo A. B. *ſancte & ex animo coram omniſcio & omnipotente Deo confiteor & profiteor fidem eam quæ de ſancta Trinitate, & Mediatore Emmanuele à ſanctis Patribus in ſex primis OEcumenicis conciliis, contra Pauli Samoſateni, Sabellii, Arii, Macedonii, Apollinaris, Neſtorii, Eutychetis, & Monothelitarum hæreſes propoſita explicata & defenſa eſt, eſſe vere Chriſtianam, orthodoxam, Catholicam, ex ſacris Canonicis ſcripturis hauſtam; Symbolum quoque ſancti Athanaſii ut ſimiliter orthodoxum me recipere. Item me ex animo deteſtari hæreſin Pelaginam, ejuſque reliquias Semipelagianas, & eas hæreſes quæ Imaginibus aut ulli meræ creaturæ religioſam concedunt adorationem. Item, me monarchiam Papæ Romani in univerſam Eccleſiam, & ejus cùm in ſpiritualibus tùm in temporalibus primatum, & judicii Papalis in religionis controverſiis infallibilitatem, tanquam antichriſtiana deliramenta rejicere. Omnes etiam alias hæreſes tum olim invectas, tum recens ſub Romani Pontificis tyrannide natas anathematizo. Agnoſco Spiritum ſanctum in Canonicis V. & N. Teſtamenti ſcripturis per Prophetas, Evangeliſtas, & Apoſtolos loquentem, eſſe nobis unicum, ſupremum, infallibilem, & ordinarium omnium de fide vitaque Chriſtiana controverſiarum Judicem. Et S. ſcripturam Canonicis V. ac N. Teſtamenti libris comprehenſam eſſe unicam, certam, ſtabilem, perfectam, totalem regulam fidei vitæque Chriſtianæ, tum quoad textum, tum quoad interpretationem authenticam ſeu divinæ authoritatis; & hanc quæ hodiè in Eccleſia Scoticana palam & publica authoritate ex ſacro D E I verbo proponitur de credendis, ſperandis, amandis, doctrinam eſſe orthodoxam, Catholicam. Et ipſam hanc Eccleſiæ Scoticanæ doctrinam, me ad extremum uſque vitæ meæ halitum conſtanter per D E I gratiam profeſſurum & pro mea vocatione defenſurum ſancte promitto, juro. Inſuper almæ huic*

Universitati cui hunc scholasticum (doctur Theologicæ) *honorem debebo, me nunquam ingratum futurum, sed semper ei ex animo fauturum, ejusque commoda, pie, serio, sedulo, fideliter promoturum sancte etiam coram eodem omniscio & omnipotente* DEO *promitto, juro.*

We, who were graduated here, did sweare this Oath, and now, for satisfaction of others, we all doe sincerly attest GOD, that we doe, and shall adheare to it, constantly, all the dayes of our life.

12. Ye doe againe object to us, that we have presumed to disallow your explanation of the late *Covenant*, which hath beene publickly allowed by his Majesties Commissioner: adding thereto, that we will have the Kingdome guiltie of combination against Authority, & that we will not have the KING to be satisfied; whence ye inferre, that our dealing is more suitable to Papists, and such incendiaries, then for us; who deire to prove good Patriots, in using all meanes of pacification. But certainly ye wrong us: for what was done by his Majesties Commissioner, anent your Declaration and explanation of your *Covenant*, is evident by his Grace own letter, lately written to us of that matter; whereby his Grace hath declared, that he was no wayes contented therewith, and that his Majesty hath not received any satisfaction thereby. The same is evident also, by his Grace own *Manifesto*, prefixed to our *Demands*, your first *Answeres*, and our first *Replies*; reprinted at *Edinburgh*, by his Gr. speciall command. To the which *Manifesto*, or Declaration of his Majesties high Commissioner, we remit the Reader, for his full satisfaction, in this, and some other points of your *Answeres*.

13. We intend not to beare upon you, and your associates, (who take to your selves the name of the Kingdom, here in this your *Answere*) guiltinesse of combination against Authority, as we have protested and declared, in the end of our fromer *Replyes*: but in the tendernesse of our Consciences, we doe uprightly signifie to you our scruples, which hinder us from approving or subscriving your *Covenant*. And we are so free of that odious imputation, of taking part with any Incendiaries, or imitating any proceedings of that kinde; as we heartily wish, and shall endeavour, to prove good Patriots, and Christians,

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in ſuch evident love of trueth and peace, as it ſhall be manifeſt, that we neither have beene, nor ſhall be Authors, or Fomenters, of this miſerable combuſtion.

14. Ye are ſory, ye ſay, that we ſhould account your *Covenant*, to be a Confederacie againſt the trueth; and ye affirme, that ye labour with men, to joine with you in ſincerity, and not through humane feares. Now, reverend Brethren, in the feare of GOD, laying aſide all humane feare, we doe ſincerely declare, that if we thought your *Covenant*, in all points agreable to the trueth, we ſhould make no oppoſition thereto. And we doe heartily wiſh, that according as ye doe here profeſſe, ſo indeed no man be threatned with worldly terroures, to goe your way. We aime indeed, at the ſame end which ye profeſſe, to wit, at the Trueth and purity of Religion, and peace of Church and Kingdom: But we are not as yet perſwaded, that your way is lawfull and convenient, for attaining to this end.

The II. DUPLY.

WE deſire al troubles to be prevented by allowable means, but are not perſwaded to reckon in that number, this your covenanting, and conventions, which we eſteeme to have been the occaſion of much trouble. As concerning your queſtion, whereunto ye ſo earneſtly require our *Anſwere*, to wit, whether we would have received the *Bookes* of *Service* and *Canons*, or uſed ſuch meanes, as ye have uſed for avoiding them? ye ſhall know, that if we had been of your judgement, concerning thoſe Bookes, we would neither have received them, nor yet uſed any meanes unlawfull for oppoſing of them, (ſuch we thinke your *Covenant* and conventions, prohibited by Authority to be, untill we be better informed) but would have uſed humble ſupplication to his majeſtie, for removing thoſe evills: and if we had found no remeed thereby, would have reſolved, according to the practiſe of ancient Chriſtians, either to flee his Majeſties dominions, or elſe patiently to ſuffer whatſoever puniſhment it ſhould have pleaſed him to inflict. In the meane time, concerning thoſe *Bookes* of *Service* and *Canons*, we reſt content with his

his Majeſties gracious Proclamation: and if hereafter our opinion of them ſhall be asked by Authority, we ſhall ſincerely and unpartially deciare it.

2. Your urging of us again, with the ſaying of KING *James*, forceth us to manifeſt his meaning by his own words, perhaps contrary to your wiſh or expectation. That moſt wiſe and religious KING, neare the beginning of his Booke, concerning the *Powder Treaſon*, writeth expreſly, that ſuch a riſing up of the bodie, *pro aris, & focis, & pro patre patriæ*, ought to be according to every ones calling and facultie. Which words at leaſt doe import, that the moving of the Politick body, in whole, or in part, ought not to be againſt the will & direction of the head. This is cleare by that which the ſame KING hath written in his Booke entituled, *The true Law of free Monarchies*, whereby many ſtrong Arguments, he doeth at length demonſtrate, that in a free Monarchie, (ſuch he proveth this his ancient Kingdom of *Scotland* to be) the Subjects for no occaſion or pretext whatſoever, may take Armes, without power from the KING; and much leſſe againſt him, whether he be a good KING, or an oppreſſour; whether godlie, or ungodlie; although the People have might and ſtrength humane. And comprehendeth the ſum of all his diſcourſe concerning this matter, in theſe words following. *Shortlie, then, to take up in two or three ſentences, grounded upon all theſe Arguments, out of the Law of GOD, the duety and alleadgeance of the People to their lawfull* KING: *their obedience, I ſay, ought to be to him, as to GODS Lieutenant in Earth, obeying his commands in all things, except directly againſt GOD, as the commands of GODS Minister; acknowledging him a judge ſet by GOD over them, having power to judge them, but to be judged onely by GOD, whome to onely he muſt give count of his judgement. Fearing him, as their judge; loving him as their Father; praying for him, as their Protector; for his continuance, if he be good; for his amendement, if he be wicked; following and obeying his lawfull commands, eſchewing and fleeing his furie in his unlawfull, without reſiſtance, but by ſobbes and teares to GOD, according to that ſentence uſed in the primitive Church in the time of the perſecution,*

Preces & lachryma, ſunt arma Eccleſia: that is,
Prayers and Teares, are the armes of the Church.

* Lõd. edit. ann. 1616 pag. 200. 201.

3. Ye

3. Ye told us before, and now againe doe repeat it, that the first part of the Act of Parliament 1585, is relative to another Act in Queen *Maries* time, forbidding Bands of *Maurent*. We knew that sufficiently before ye told it, and passed by that part of your *Answere*, as not pertinent for our *Argument*: so that ye needed not now againe, to put us in minde of it. But we may justly challenge you, for not answering that which we objected, concerning the second part of that Act; for it reacheth farther, then that Act made in Queen *Maries* time, and of new statuteth and ordaineth, *That in time comming, no Leagues or Bands be made amongst his Majesties Subjects of any degree, upon whatsoever colour or pretence, without his Highnesse or his successoures privity and consent, had and obtained thereto; under the paine to be holden and execute as movers of sedition and unquyetnesse*, &c. Whereunto also is consonant the 131. Act made in the 8 Parliament of King JAMES the sixt, *Anno* 1584; *where it is statuted and ordained by the* KING *and his three estates, that none of his Highnesse Subjects of whatsoever quality, estate, or function they be of, spirituall or temporall, presume or take upon hand to convocate, conveane, or assemble themselves together, for holding of Councells, Conventions, or Assemblyes, to treat, consult, and determinate in any matter of estate, Civill or Ecclesiasticall (except in the ordinary judgements) without his Majesties speciall commandement, or expres licence had and obtained to that effect, under the paines ordained by the Lawes and Acts of Parliament, against such as unlawfully convocate the* KINGS *Liedges*. And whereas ye finde fault, that we dispute from the Act of Parliament, and that we doe precisely adheare to the letter of the Law, we pray you to consider, that the nature of this question leadeth us to the Act of Parliament. Beside, it seemeth strange, that ye should challenge us in this kinde, since for justifying of your union (as ye call it) ye have amassed a great number of Acts of Parliament, and inserted them in the booke of your *Covenant*. We omit the misapplying of these Acts, which were made against Popery, and not against all these things, which ye doe now resist as Popish. Neither can we perceive, how these Acts of Parliament adduced by you, to justifie your union, prove that point. Moreover, some of these Acts cited by you, as namely, the 114 Act made in

Parliament *Anno* 1592, in ſo farre as it is againſt Epiſcopall Government, and all other of that ſort, are expreſly reſcinded by a poſteriot Act made in Parliament *Anno* 1612. How could ye in a legall diſpute, for juſtifying your union, produce reſcinded Acts, as if they were ſtanding Lawes, and paſſe by the poſterior Acts, which are yet Lawes ſtanding in vigour, whereby theſe other Acts are reſcinded? αἱ μεταγενέστεραι διατάξεις ἰσχυρότεραι τῶν πρὸ αὐτῶν εἰσιν, i. e. *Conſtitutiones tempore poſteriores, potiores ſunt his quæ ipſas præceſſerunt. ff. de conſtitutionibus Principum, L.* 4.

4. We doe adheare in our former *Replye*, not onely to the Letter, but alſo (according to our concepcion, without prejudice of better information) to the very reaſon and life of the Law. The ſentence cited by you, to wit, *Salus Reipub. ſuprema lex eſto, or the ſafety of the Common-Wealth ſhould be the chiefe Law*, ſerveth for a good direction to Rulers, in making or changing of Lawes, or in judging according to them: whence in the Lawes of the 12 Tables, theſe words are applied to this purpoſe. This is obſerved by KING *James* of bleſſed memory, in his often mentioned Book of the *true Law of free Monarchies: For albeit*, ſayeth he, *that I have at length proved, that the* KING *is above the Law, as both the author and giver of ſtrength thereto; yet a good King will not onely delyte to rule his Subjects by the Law, but even will conforme himſelf in his own actions thereunto, alwayes keeping that ground, that the health of the common-Wealth be his chiefe Law. And where he ſeeth the Law doubtſome, or rigorous, he may interpret or mitigate the ſame, leſt otherwiſe* ſummum jus *be* ſumma injuria: But this ſentence doth nowayes warrand Subjects to refuſe obedience to ſtanding Lawes, againſt the will of the Supream Law-giver, who is a ſpeaking Law. For this were to open a doore to all confuſion, which would not prove the ſafety, but the ruine of the Common-Wealth. As for that which ye ſaid before of the Generall Band, and Confeſſion of Faith, and which ye here again doe alleadge for your *Covenant*, we have ſignified our opinion thereof, in our preceeding *Duply*. The reſponſes and verdicts of Juriſ-Conſults concerning your *Covenant*, are not known to us, nor yet the reaſons and inducements, which moved them to give out their declaration in your favoures, as ye alleadge.

XII. *Tabularum fragmenta de officio conſulis. Regio imperio duo ſunto: iiq; præeundo, indicando, conſulendo prætores, judices, conſules appellantor: militiæ ſummum jus habento, ne mini parento. Salus populi ſuprema lex eſto.*

Of

Of Obedience, due by Subjects, to Authoritie.

5. The point touching Royall Authority, is not ſo full of thorns and rocks as ye give out, if men would be pleaſed unpartially to hold the plain and parent way, laide before us by holy Scripture, and by Orthodox Antiquity, and by many Eminent Divines in the reformed Church, and learned Politicks; which we ſhall here make manifeſt, after the vindication of thoſe three famous Theologues, (*Whitaker*, *Bilſon*, and *Rivet*) whom ye would have the Reader to eſteem favourers of your opinion.

6. Doctor *Whitakers* words againſt *William Raynold*, tranſlated into Engliſh, out of the Latine Edition at *Oppenheme*, *Anno* 1612. *Pag.* 51. are theſe, *He relateth the timults and troubles, which were raiſed for Religion, in* Germany, France, *and* Boheme: *as if that one thing were ſufficient to condemne them, becauſe once they did oppoſe themſelves, and reſiſted the violence offered to* GODS *Trueth, and to themſelves: Whereas notwithſtanding, Fayth, Oath, and publicke Edicts, & finally the Lawes themſelves gave them warrand to doe the ſame. I will not ſay more of this matter, which is nowiſe pertinent to the preſent purpoſe, eſpecially ſeeing not onely their juſt Apologie, but alſo the Edicts of the Princes themſelves have liberated them from the crime of Rebellion.* By theſe words of Doctor *Whitaker*, which ye have cited, the Reader may eaſily perceive, that he doth nowayes mantain or allowe taking of Armes by Subjects, without warrand of the publick Lawes, and approbation of the Prince; but excuſeth what was done in thoſe warres, by the allowance of the Lawes and Edicts of Princes.

7. So alſo Doctor *Bilſon*, in his Book entituled, *The true differẽce betwixt Chriſtian ſubjection, and unchriſtian Rebellion*, Printed at *Oxford Anno* 1585, *Pag.* 382. in the wordes cited by you, declareth evidently, that he ſpeaketh of ſuch Republickes and States, as have defences warranded by fundamentall *Covenant*, in that Government. But what is that Doctors minde, concerning the duetie of Subjects, in a free and abſolute Monarchy, is evident by his own words

words in that ſame book, *Pag.* 380, where diſputing againſt a Jeſuit, he ſayeth; *Warre for the Catholick Religion, is both lawfull and honourable*, you ſay: you muſt adde, *of the Subjects againſt their Prince, or elſe you range cleane beſides our queſtion. We ſtrive not what cauſes may lead Chriſtian Princes to make Warre on their Neighboures, but whether it be lawfull or tollorable for the Subject, to beare Armes againſt his naturall and abſolute Prince. You prove, which is nothing to our purpoſe. But, Sir, in this enterprize, the perſon muſt be reſpected as well as the cauſe: Be the cauſe never ſo juſt, if the perſon be not authorized by GOD to draw the Sword, they be no juſt nor lawfull Warres. Private men may not venter on Warres, unleſſe they be directly warranded by him that hath the Sword from GOD.* And again in that ſame Book, *Pag.* 502, *Our Saviour for teaching his, that they ſhould be brought before Kings and Rulers, and put to death, and hated of all men for His Name ſake: addeth not, as you would have it, and he that firſt rebelleth, but, he that endureth to the end, ſhall be ſaved*; and again, *Not with violence reſtrain them, but in patience proſſeſſe your own ſouls. This is the way for all Chriſtian ſubjects to conquer tyrants, & this is the remedy provided in the new Teſtamēt againſt all perſecutions, not to reſiſt powers, which GOD hath ordained, leſt we be damned: but with al meeknes to ſuffer that we may be crowned.* And *Pag.* 513. he ſhoweth, that manifold formes of Commonwealthes, make diverſe men ſpeake diverſly of the Magiſtrats ſword. And *Pag.* 518. he pleadeth, that the Subjects in *England*, have not that lawfull warrand, to draw the ſword without conſent of their Prince, as the *Germans* have without conſent of the Emperour; and this diſcourſe he proſecuteth in ſome following pages.

8. The ſame is the meaning of Doctor *Rivet*, (as we take it) in his commentarie upon the *Pſalm.* 68. where he diſtinguiſheth betweene an abſolute principality, and ſuch a principality as is only conditionall, pactionall, conventionall. Of this ſecond ſort are to be underſtood, his words of juſt and neceſſary defence. But of the abſolute principality ſpeaking in that ſame place, he recommendeth to Subjects, rather ſuffering of martyrdome. And this to be his meaning, appeareth more clearly by his laſt declaration concerning this queſtion, in his late treatiſe entituled, *Jeſuita Vapulans*: where being preſſed

preſſed by an adveſary, he handleth this queſtion of purpoſe. In the mean time, we wonder very much, that ye have not directly anſwered to theſe remarkable wordes of Doctor *Rivet*, alleadged by us in our *Reply*, wherein he plainly averreth, that the doctrine of *Buchanane*, *Knox*, and *Goodman*, concerning Subjects reſiſting their lawfull Princes, is not approved by any ſound Proteſtant. We expected from you, a full and particular *Anſwere*, and now againe we would gladly heare, whether ye approve the judgement of *Rivet*, concerning that doctrine of theſe writers, or not.

9. Thus having vindicated theſe three divynes, which ye alleadge for you, we come now to thoſe teſtimonies which we promiſed, for clearing of the plainneſs of the way touching Authority. Firſt, it is evident by holy Scripture, that it is unlawfull for Subjects in a Monarchicall eſtate, (ſuch as is this Kingdom of *Scotland*) to take Armes for Religion, or for any other pretence, without warrand and power from the Prince, and Supreame Magiſtrate. For the Scripture teacheth us, that the Sword belongeth onely to the KING, and to them who are ſent by him, *Rom.* 13. 1. *Pet.* 2. 13. 14. That *we ought to keep the* KINGS *commandement*, and that *in regarde of the Oath of GOD*, *Eccleſ.* 8. 2. And, *that we ſhould be ſubject, not only for wrath but alſo for conſcience ſake; becauſe the powers that be, are ordained of GOD: whoſoever therefore*, ſayeth S. Paul, *reſiſteth the power, reſiſteth the ordinance of GOD; And they that reſiſt, ſhall receive to themſelves damnation*, *Rom.* 13. In the words of the Apoſtle S. *Paul*, there is a remarkable oppoſition betwixt ſubjection and reſiſtance, ὑποτάσσεσθαι and ἀντιτάσσεσθαι; implying, that all militarie πᾶξις, whether defenſive, or offenſive, if it be againſt the ſuperiour Power, which GOD hath ſet over us, is forbidden. In like manner we reade *Matth.* 26. 52. *that all they that take the Sword ſhall periſh with the Sword.* Now certaine it is, that in a free Monarchie, Subjects have not the Sword from GOD, except by the hand of the KING, to whom only GOD hath immediately given it. And therefore whoſoever taketh the Sword without his warrand, hath juſt reaſon to feare the foreſaid warning of our SAVIOVR. Many other places of Scripture might be adduced to this purpoſe, which for brevity we omit, and doe proceed in the next rowme to ſome teſtimonies of ancient Fathers, and

other writers.

10. *Tertullian*, in his Apologeticke, *chap.* 30. and 33. and 37. telleth vs, that the ancient Christians in his time, although having an heathen and persecuting Emperour, did honour him, as chosen of God, and second from GOD, and first after GOD, and did choose rather to suffer, then to make resistance by force of Armes, although they lacked not number, and strength to doe it.

11. The like example have we in that renowned *Thebean* Legion of *6666* Christian Souldiers, called *Agaunenses*, from the place of their suffering, who without making resistance, as they had strength of hand to have done, suffered themselves rather to be slain, for their Christian profession, by the Officers of *Maximian* the Emperour, executors of his cruell commandement against them. This fell out in the 18 yeare of *Diocletian*, as *Ado Viennensis* writeth in his Chronicle, which was the yeare of GOD 297, as Cardinall *Baronius* reckoneth in his Annalls. And of that their Christian cowrage, and pious resolution, *Venantius Fortunatus*, an ancient Bishop of *Poictiers*, hath left unto us these Encomiasticke lynes, in the second book of his Poems, *Biblioth. Patr. Tom.* 8. *Edit.* 4. *Pag.* 781.

Queis, positis gladiis, sunt arma è dogmate Pauli,
Nomine pro CHRISTI dulcius esse mori.
Pectore belligero poterant qui vincere ferro,
Invitant jugulis vulnera chara suis.

12. *Gregorie Nazianzen*, in his first Oration, speaking of the persecution by *Julian* the *Apostate*, when the Christians were moe in number, and stronger in might of hand, to have made open resistance, if they had in their consciences found it agreable to their Christian profession, declareth plainly, that they had no other remedy against that persecution, but *patient suffering for* Christ, *with gloriation in* Christ. Ἐν ἔχω πρὸς πάντα φάρμακον, μίαν ὁδὸν εἰς νίκην, (ἐν Χριστῷ καυχήσομαι) τὸν ὑπὲρ Χριστοῦ θανατον.

13. S. *Ambrose*, having received imperiall commandement, to deliver the sacred Houses, or Churches, to be possessed by the *Arians*, declareth what he thought convenient to be done in such a case; to wit, neither to obey in that which he could not performe with a good conscience,

conſcience, nor yet to reſiſt by force of Armes. His wordes to the people, (*Concione* 1. *contra Auxentium*) are theſe; a *Why, then, are* a *Quid ergo* ye troubled? *I ſhall never willingly leave you. If I be compelled, I go* turba- *can not gain-ſtand. I may be ſory, I may weep, I may ſigh. Againſt mini? vo-* Armes, *Souldiers, the Gothes alſo, my Teares are Armes: For ſuch lens nun-* are the Guardes of a Prieſt. *Otherwiſe I neither ought nor may reſiſt. quam vos* And in the ſecond book of his Epiſtles, and 14 Epiſtle, to his Siſter *deſeram,* *Marcellina*, ſpeaking of that ſame purpoſe, he ſayeth; b *I ſhall not coactus re-* fortifie *my ſelfe with a multitude of people about me.* —— *We be-* pugnare nō ſeech, *O Emperour, we fight not.* —— *I may not deliver the Church;* novi. Do- but *I ought not make reſiſtance.* lere potero potero fle-

re, potero gemere; *adverſus arma, milites, Gothos quoque, Lacrhymæ mea arma ſunt. Talia enim munimenta ſunt ſacerdotis. Aliter nec debeo nec poſſum reſiſte-* re. b *Non ego mi vallabo circumfuſione populorum.* —— *Rogamus, Auguſte,* non pugnamus. —— *Tradere Baſilicam non poſſum, ſed repugnare non debeo.*

14. Such alſo was the doctrine and practiſe of many other great Lights, which ſhined in the dayes of *Julian* the *Apoſtate*, and in the dayes of the *Arrian* Emperoures, and *Gothicke Arrian* Kings.

15. S. *Auguſtine*, writing of a lawfull Warre, acknowledgeth that only to be lawfull, which hath authority from the Prince. *For it is Intereſt e-* much *to be regarded,* (ſayeth he) *for what cauſes, and by whoſe au-* nim quib⁹ thority, *men undertake Warres: But that naturall order, which is ac-* cauſis, qui- commodated *to the peace of mortall men, requireth this, that the au-* buſq; au- thority *and conſell of undertaking warre, be in the power of the Prince.* thorib⁹ ho- mines ge-

renda bella ſuſcipiant: ordo tamen ille naturalis, *mortalium paci accomodatus hoc poſcit, ut ſuſcipiendi belli authoritas, atque conſilium penes Principem ſit. Aug. Lib. 22. contra Fauſtum, Cap. 75.*

16. The im, eriall Lawes doe ſay the ſame, *ff. Ad legem Juliam majeſtatis. Leg. 3. Eadem lege tenetur, & qui injuſſu Principis bel-* lum geſſerit, delectumve habuerit, exercitum comparaverit. *Et Cod. ut armorum uſus inſcio Principe interdictus ſit. Nulli prorſus nobis inſciis, atque inconſultis quorum libet armorum movendorum copia* tribuatur

tribuatur. These are the words of the Emperoures *Valentinian* and *Valens. Et Cod. de re militari, Leg.* 13. *Nemo miles. Nemo miles vel sibi vacet, vel aliena obsequia sine nutu principali peragere audeat,* &c.

17. *Bodin,* in his first Book *de Republica,* Cap. 10. Num. 155 and 156. (*Pag.* 244. *Edit. Latin.* 4. *Ursell. Anno* 1601.) reckoneth among the proper rights of Majesty, the right and power to make Warre: and this he showeth to appertain, in a free Monarchie, to the Prince onely.

18. To this meaning sayeth *Peter Martyr*; As concerning the efficient cause, it is certain that Warre may not be made without the authority of the Prince. For *Paul* sayeth, that he beareth the Sword: therefore he may give it to whome he willeth, and may take it from whome he willeth. *Loc. Com. Class.* 4. *Cap.* 16. § 2. And a little after, to wit, § 7. he reciteth and commendeth a saying of *Hostiensis* to the same purpose.

19. *Calvin,* in the fourth Book of his Institutions, in the last Chapter of that Book, disputeth the Question at length, and by many strong Arguments evinceth, and concludeth, that it is nowise lawfull for Subjects, to resist their Prince by force of Armes; whether the Prince be godly, and just; or ungodly, and unjust in his conversation, and commandements: and, that nothing remaineth to Subjects in such a case, but to obey or suffer. Where understand, that Fleing is a sort of Suffering. Neither are his words subjoined in the 31 *Sect.* to wit, I speake alwise of private men, *&c.* contrary to this. For first *Calvin* in this Dispute, indifferently useth the names of private men, and Subjects: And therefore, in the 22 *Sect.* at the beginning of it, he termeth those of whose duety he disputeth, Subjects. And indeed, whosoever is a Subject, is also, in respect of the supream Ruler, a private man. Although Magistrats, who are under the KING, be publick persons, in respect of their Inferiours; yet being considered, with relation to him that is Supream, 1. *Pet.* 2. 13. they are but private. As in *Dialecticke*, an intermediate *genus*, although in respect of the inferiour *Species*, it be a *genus*; yet in relation to the superiour *genus*, it is but a *species*. All Power of Governing, is so subjected to the Supream Power, that whatsoever is done against

HUGO GROTIUS, *de jure belli & pacis, l. b.* 1 *cap.* 4. *num.* 6.

against the will of the ſupream Ruler, is deſtitute of that Power; and conſequently, is to be eſteemed for a private act. For, as we are taught by the Philoſophers, Order can not be, but with a reference to that which is firſt. Hence King JAMES, in his Book of *The true Law of free Monarchies, Pag.* 206. affirmeth, that *all the People are but private men, the authority being alwiſe with the Magiſtrate.* Secondly, this is manifeſt from the very words of *Calvin*, in that ſame 31 *Sect.* for there he excepteth none from the neceſſity of obeying, or ſuffering, when Kings command things unjuſt; but onely popular Magiſtrats, appointed for reſtraining the licentiouſneſſe of Kings. Now, where ſuch Magiſtrats are erected, it is certain, that a King, in ſuch a Common-wealth, hath not the ſupream power: For if he had the ſupream power, none could force him, ſince an Inferiour can not force his Superiour. This can not be done, but onely by him, who is Superiour, or at leaſt equall. Thirdly, this is clear alſo by the examples adduced by *Calvin*; namely, the *Lacedæmonian Ephori*, the *Roman Tribunes*, and the *Athenian Demarchi*. When the *Ephori* were ſet up in *Lacedæmon*, the Kings of *Lacedæmon*, were but Kings in name, and had not the Supream power, as it is confeſſed by the Learned. So when the *Tribunes* had their full power in *Rome*, the Supream power was in the People: and in like manner it was in *Athens*, when the *Demarchi* had power. Therefore, from this nothing can be inferred for the lawfull reſiſtance of Subjects, to a Monarch, or King, properly ſo called. Fourthly, *Calvin* applying this to the Kingdomes that now are, ſayeth no more, but that peradventure the three Eſtates aſſembled in Parliament, have that ſame power, which the fore-mentioned *Ephori*, &c. had. Here it is to be marked, that he ſayeth onely, *peradventure it is ſo*; which can be no warrand to a mans conſcience, in a matter of ſo great importance. For he that reſiſteth his Superiour by force of Armes, ſhould not onely thinke, that peradventure he hath power, but ſhould be aſſuredly perſwaded, that he hath power ſo to doe. When there is no more ſaid, but that *peradventure ſuch a thing is*, it may be as reaſonablie ſaid, *Peradventure ſuch a thing is not*. Neither doeth he give this power even peradventure, but to the three Eſtates aſſembled in Parliament. Hence the learned *Rivet*, ſpeaking of *Calvin* his minde in this place, ſayeth,

Averroes 5. Metaphyſ. comment. 6.

See Hugo Grotius, *de Jure belli & pacis, Pag. 66.* where he citeth ſundry anciẽt Authors.

Rivet, in that *he giveth no power to people over Monarchs, properly ſo called:* his *Jeſuita vapulans*, The ſame alſo is obſerved, concerning *Calvin* his minde, by *Albericus Gentilis*, in his third *Royal Diſpute*.

Cap. 13. 20. The ſame doctrine alſo is delivered by King *James* of bleſſed Memory, in his Book entituled *The true Law of free Monarchies*, by *Hugo Grotius* in his firſt Book *de jure belli & pacis, Cap.* 4. by *Leonhartus Hutterus*, in his common places, *Loc.* 32. *Cap.* 3. *Johannes Gerhardus* in the 6 *Tom.* of his cõmon places, in his Treatiſe *de maſtiſtratu politico, Num.* 483. where he diſcourſeth accurarly of this matter: *Zepperus* in his 3. Book *de Politia Eccleſiaſtica*, in the laſt Section of the 13 Chapter, *Pag* 573. *Edit. Herborn.* 1595. *Albericus Gentilis*, in his regall diſputations, *diſput.* 3. *de vi civium in Regem ſemper iniuſta*. *John* Biſhop of *Rocheſter*, in his work written againſt *Bellarmine, de poteſtate Papæ in rebus temporalibus, Lib.* 1. *Cap.* 8. *Claſſ.* 2. Where he adduceth a clowd of many moe Authors. *M. Antonius de Dominis*, in his Book called *Oſtenſio errorum Franciſci Suarez, Cap.* 6. § 27. *Johannes Angelius Werdenhagen*, I. C. in his *Politica generalis, Lib.* 3. *Cap.* 10. *Queſt.* 14.

21. By theſe Teſtimonies we intend not to lay upon you, or any of our Country men, any imputation, or to take upon us to give ſentence concerning their proceedings: but onely being invited hereto by your laſt *Anſweres*, we thought it our duety, to ſignifie to the Reader, that many ancient and late famous Writters are not of that opinion, either to think the queſtion touching Authority, ſo full of Rocks and Thorns, as you call it, or yet to favour ſuch a defenſive taking of Armes, as you think to be allowed by *Whitaker*, *Bilſon*, and *Rivet*.

22. Now to proſecute what remaineth of your *Anſwere*: whereas ye ſay, that when ye juſtifie your *Covenants* and Conventions, from their purpoſed ends, ye meane not onely the laſt and moſt remote ends, but the neareſt and immediate; we pray you tell us what ye meane by the neareſt and immediate end: if ye meane the object it ſelfe, (which the Schoole-men call *finem intrinſecum & proximum*) then the lawfulneſſe and equity of the matter, vowed and promiſed in the *Covenant*, is all one with the goodneſſe of the end of it. Whence we inferre, that ſeeing the matter promiſed by you in this your *Covenant*, to wit, your mutuall defence againſt all perſons, none excepted,

ted, is in our judgement unlawfull, and forbidden by a lawfull Authority; the end, of your *Covenant* is meerly evill: but if by the neareſt end ye meane any thing which is diverſe from the object, then we ſtill affirme againſt the laſt part of your firſt *Anſwere*, to our ſecond *Demand*, that Conventions, and *Covenants*, and all other actions, are to be eſteemed and judged of, firſt or principally by the equity of the object, and then by the goodneſſe of the ends of it, whether they be *fines proximi*, or *fines remoti*.

23. We doe not joyne with the Papiſts, blamers of our Reformation, (as ye ſeeme to beare upon us) becauſe they hate and oppugne our reformed Religion, which we love and defend. Neither doe we take upon us to cenſure the proceedings of our Reformers: but we ſtryve, by the Grace of GOD, ſo to carry in our own time, and to walke wiſely in a perfect way, as our adverſaries the Papiſtes, may get no advantage to pleade for their unwarrantable doctrine and practiſes, by any pretence of our example.

The III. DUPLY.

IN your third *Anſwere*, paſſing lightly from our *Reply*, ye fall into ſome unexpected digreſſions, concerning the *Service Book*, and our thoughts thereof: we eſteeme it a matter beyond the compaſs of humane judicatory, to ſit upon the thoughts of other men. As for thoſe outward expreſſions, which ye alleadge upon ſome of us, of not ſeeing erroures in that Book, or groaning for it; ye ſhall underſtand, that ſuch multiplicity of Popiſh erroures, as was alleadged by ſome of you, to be in that Book, was inviſible to ſome of us. Although to enter in a particular examination or cõſideration of every poynt and ſentence in that Book, is not now time nor place. Neither did any of us profeſſe groaning for that Book in particular, but for an uniformity of divyne ſervice throughout this Nationall Kirk, and a more perfect forme then we yet have, that the publick Service were not permitted to the ſeverall judgements, and private choiſe of every Miniſter and Reader. Which alſo was thought convenient by the Nationall Aſſembly of the Kirk of *Scotland*, holden at ABERDENE, *Anno* 1616.

2. Whether

2. Whether that *Service Book* (now diſcharged) containeth any Innovation of Religion, or any thing contrary to the Proteſtant Religion, (as ye alleadge) we doe not diſpute now. But we doe aſſuredly believe, the piety and ſincerity of His Majeſties intention, ever to have been, and ſtill conſtantly to be, as it is graciouſly declared by His Majeſties late Proclamation. And we are certainly perſwaded, that His Majeſty hath given order, to diſcharge all the Acts of Counſell, made anent the *Canons* and *Service Book*; and are credibly informed, that they are diſcharged by Act of Counſell, [at *Holy-Rood-Houſe*, the fifth of *Jullie* laſt] according to the order given by His Majeſty. Alſo, we ſee no ſuch juſt cauſe of Fear, as may import your alleadged neceſſity of Covenanting; ſeeing His Majeſty will not preſſe any thing of that nature, but in ſuch a faire and legall way, as ſhall ſatisfie all his loving Subjects: that he neither intendeth innovations in Religion nor Lawes; as we declare in our former *Replye*, to which ye have not ſufficiently anſwered. Neither was it neceſſary, for removing of any juſt Feares, that his ſacred Majeſty ſhould diſallowe that *Service Book*, as ye require; but it was ſufficient, to diſcharge it, in manner foreſaid.

3. Ye doe conclude your *Anſwere* unto our third *Replye*, with an uncouth and incredible Poſition, whereof ye bring no proofe at all, but onely this bare Aſſertion; *Whoſoever profeſſe themſelves, to bee perfectly ſatisfied with the* Proclamation, *doe proclaime in the ears of all the Kingdom, that they are better pleaſed with the* Service Book, *and* Canons, *then with the* Religion, *as it hath been profeſſed in this Land ſince the* Reformation. This your *Theſis*, is ſo evidently weak, that we need no more for the over-throw thereof, but to oppoſe thereunto this our playn and undenyable *Antitheſis*; *Who profeſſe themſelves to be perfectly ſatisfied with that* Proclamation, *whereby the* Service Book, and Canons *are diſcharged, and the* Religion *profeſſed in this Land ſince the Reformation, is eſtabliſhed, doe proclaime in the ears of all the Kingdom, that they are better pleaſed with the Religion profeſſed in this Land ſince the* Reformation, *then with the* Service Book, *and* Canons.

THE

The IV. Duty.

YEs alleadged before, and now again doe affirme, that we have miſtaken your Interpretation of the old *Covenant*, as if it had been given out judicially by you, and, as if ye had intended to enforce it upon others. To free your ſelves of this imputation, ye ſaid in your firſt *Anſwere*, that ye intended onely *To make knowne your own meaning according to the mynde our Reformers, and in charity to recommend it to others.* Hence we inferred in our *Replye*, that ye ought not to obtrude your Interpretation upon us, nor moleſt any man for not receiving the ſame. To this now ye ſay in your ſecond *Anſwere*; *Although you neither uſe threatnings, nor obtrude your Interpretation upon us, yet we muſt pardon you, if ye match us not with the greateſt part of this Kingdom, in whoſe name, by all fair meanes ye recommend it to us.* Truely, Brethren, we are not offended with you, for preferring the judgement of ſo many, to our judgement, who are but few in number: neither need ye to crave pardon of us for this. But concerning theſe faire meanes, and that force of reaſon whereby, ye ſay, ye recommend your Interpretation of the old *Covenant* to us, pardon us, if the experience we have, both of your writings and proceedings, make us to oppoſe this your aſſertion. For in your writings we expected indeed, but have not found that force of reaſon, whereof ye ſpeake: and as for the proceedings of thoſe who have ſubſcrived your *Covenant*, we of all men have leaſt reaſon to believe that they uſe no threatnings, ſeeing we hear daylie ſo much their threatnings againſt our ſelves.

2. Whereas for clearing of that which ye ſaid before, concerning the minde of our reformers, ye affirme, that *The authoritative judgement of our reformers is evident, not only by the confeſſion of Faith ratified in Parliament, but alſo by the books of Diſcipline, Acts of Generall Aſſemblies, and by their own writes*: Firſt, we marvell, how ye can ſay, that the privare writings of Maſter *Knox*, and others, who with him were inſtruments of that great worke of Reformation, have publicke Authority to obliedge the Subjects of this Kingdom. The legiſlative, and obligatory power of the Church, is only in Synods or

conventions of Biſhops and Presbyters, and not in particular perſons expreſſing their minds apart. Next, this Church in the former age, by abrogating the office of Superintendants, eſtabliſhed in the firſt book of Diſcipline, hath declared, that the ſtatuts and ordinances contained in thoſe books, are not of an authority perpetually obligatory, but may be altered or abrogated by the Church, according to the exigencie of tyme. The ſame likewiſe is manifeſt by the abrogation of ſummary excomunication, which this Church did aboliſh, although it was eſtabliſhed in Generall Aſſemblies, wherein Maſter *Knox*, and other Reformers were preſent. We need not to inſiſt much in this, ſeeing ſo many of you, who are Subſcribents, miſ-regard the ordinances of our Reformers, prefixed to the *Pſalm Book*, concerning the office of Superintendants, or Biſhops, Funerall Sermons, and ſet formes of Prayer, which they appointed, to be publickly read in the Church. Hence the Reader may perceive, that ye have no warrand for your Interpretation of the old *Covenant*, from the authoritative, and obligatory judgement, of the Reformers; ſeeing ye can not ground it upon the Confeſſion of Faith ratified in Parliament. As for thoſe other meanes mentioned by us, to wit, Scripture, Antiquitie, and conſent of the reformed Churches, that they truly make for us, and againſt you, the unpartiall Reader may perceive by theſe our Diſputs.

Whether or not Epiſcopacie and *Pearth* Articles, be abjured in the late *Covenant*.

3. As for the ſecond miſtaking mentioned by you in your *Anſwere*, we did ſhow in our *Replye*, that in your *Covenant*, *Pearth* Articles, and Epiſcopacy, are abjured. And for proving of this, we aſked of you, what ye meaned by the recovery and liberty of the Goſpell, as it was eſtabliſhed and profeſſed before the foreſaid Novations? and what is that period of tyme, to which your words there have reference? that is, Whether it be that period of time, when the *Service Book*, and Book of *Canons*, were urged upon you? or if it be the time, when *Pearth* Articles, and Epiſcopacy, were received in this

in this Church? But, truely, your *Answere* to this, is nowise satisfactory, nor hath so much as a show of satisfaction. For ye are afraid to expresse that period of time, lest ye be forced to grant, that which we before objected. And yet your speach bewrayeth you: For seeing ye answere onely to that which we said concerning the last of these two periods, we collect, that by the recovery of the liberty and purity of the Gospell, as it was established before the fore-said Novations, ye mean the reducing of the Policy of this Church, unto that estate in which it was, before *Pearth* Articles, and Episcopacy, were established. And hence we inferre, as we did before, that in that part of your *Covenant*, ye condemne and abjure *Pearth* Articles, and Episcopacy, as contrary to the Purity and Liberty of the Gospell.

4. Ye seeme to answere, that in that part of your *Covenant*, ye condemne not, *Pearth* Articles, and Episcopacy, but those abuses & corruptions, which have accompanyed them; such as the Superstitious observing of dayes, cessation from work on those dayes, Feasting, Guysing, and the grosse abuses, which have entered in the Sacramẽt, upon kneeling before the Elements: and, that in respect of these abuses, we who allow *Pearth* Articles, and Episcopacy, may sweare without prejudice of our cause, to recover the Purity and Liberty of the Gospell, as it was established, and professed, before these Novations.

5. But, first, let any indifferent, or unpartiall man, who knoweth the state of our Church, judge, whether or not it be lykely, that your Vowe, of the recovering the Liberty and Purity of the Gospell, as it was before Episcopacy, and *Pearth* Articles, were introduced, importeth onely an intention of removing of the consequents of *Pearth* Articles, and Episcopacie, and not of the removing of those things themselves? Truely we are perswaded, that they who know the state of this Church, and your mind, concerning these things, will think this your Glosse of your own words, to be violent, and excogitated for eluding our Argument.

6. Secondly: Who can thinke, that ye, and others, contryvers of the late *Covenant*, who condemne *Pearth* Articles, and Episcopacie, as much as ye doe the consequents of them, have only vowed, to remove their consequents, and not remove themselves?

7. Third-

7. Thirdly, is it possible, that any can promise and vow, to labour for the curing of so many, and so great pretended deseases of this Church, (we meane these abuses which ye say, have accompanyed *Pearth* Articles and Episcopacie,) and in the mean time promise, and intend nothing concerning the removing of the causes of them?

8. Fourthly, how can we, without great prejudice of our cause, acknowledge, that these grosse abuses mentioned by you, have entred in the Sacrament, by kneeling before the Elements (ye should have said at the receiving of the Elements) for seeing kneeling at the receiving of the Sacrament, is confessed by us to be a matter indifferent; if in our Oath, we acknowledge these grosse abuses to have entred in upon kneeling, it will probably follow in the judgement of some, and in our judgement, who recommend this Oath unto us, it will follow infallibly, that kneeling for the evill consequences thereof, ought to be removed. Doe ye not here cunningly deale with us? For although ye urge us not, as ye say, to sweare and promise the removing of kneeling, yet ye urge us, by your own confession, to promise the removing of these abuses occasioned by kneeling: which being acknowledged by us, ye will then take upon you to demonstrate, that kneeling it selfe ought to be removed: for ye hold it for a *Maxime*, that things indifferent, being abused and polluted with Superstition, should be abolished. We cannot sufficiently marvell, how yee who are of this minde, can say to us, that we who allow *Pearth* Articles and Episcopacie, may sweare to recover the liberty and purity of the Gospell, as it was before, *&c.* For ye meane, that we may doe so, without prejudice of our cause. But we have already shown, that according to your judgement and doctrine, if we sweare that which ye would have us to sweare, our cause shall be much prejudged, yea, utterly lost.

9. Fiftly: How can we sweare, to remove those grosse abuses entered in upon kneeling, as ye alleadge; seeing we thinke, that no such abuses have entered in upon it? Yea, our People, try them who please, will show, that they are as free from all erronious conceits, concerning that holy Sacrament, as any living in these Congregations where kneeling is daylie cryed down.

10. Sixtlie, as for these abuses and corruptions, reckoned up by you

you, as the consequents of the observation of Festivall dayes, to pass by that which before we marked concerning Kneeling, to wit, that the granting of this were a great prejudice to our cause, some of these are not abuses at all, as, cessation from work. Again, some of them have not come in upon the observation of the Articles of *Pearth*, as Guysing, and Feasting, (ye mean excessive Feasting, for otherwise it is not an abuse) which onely fall forth on *Christmas Festivitie*. For sure we are, that these abuses have not come by the anniversary commemoration of *CHRISTS Nativitie*, in the which by the ordinance of *Pearth* Assembly, all Superstitious observation, and Prophanation of that day, or any other day, is prohibited, and appoynted to be rebuked. This the reverend and learned Bishop of *Edinburgh*, in his defence of the Act of *Pearth* Assembly, concerning Festivities, *Pag.* 63. proveth, because (sayeth he) we have lacked preaching upon Christ-mas-day, these fifty seven years bygone, in our Church, yet Ryot, Prophannesse, Surfet, and Drunkennesse, have not beene wanting.

12. Seventhly, as for Superstitious observation of dayes, (whereof hitherto we have had no experience) we marvell, that ye can reckon it, amongst the consequents of the observation of dayes: seeing in your judgement, it is all one with the observation of dayes. For ye think the observation of any day, except the LORDS Day, to be, in the own nature of it, Superstitious, and Will-worship.

12. As for the last part of your *Answere* to our *Argument*, concerning the foresaid period of time; where ye alleadge, that many corruptions of Popish and Arminian doctrine, have entered in the Kirke, *&c.* we aske you, Whether ye designe here another period of time, then ye did before? or if ye design onely this self same period of time, in the which both the foresaid practicall abuses, and these Doctrinall corruptions, have entered into this Church, accompanying, as ye alleadge, *Pearth* Articles, and Episcopacy?) Or, last of all, If ye design no period of time at all? If ye take you to this last, professing, that ye have here designed no period of time; then ye answere not our Argument, wherein we particularly, and expressly posed you, concerning that period of time, unto which your words cited oft before, have reference. If ye design the same period of time, then

look how ye can eſcape our preceeding Arguments, concerning that period of time.

13. But if ye deſign an other period of time, then we aske you, Whether it be *prior* or *poſterior*, to the period of time already mentioned; to wit, the time preceeding the bringing in of the Articles of *Pearth*? Ye can not ſay, that it is *poſterior* to it: for ye complained of *Arminian* corruptions, even before *Pearth* Aſſembly; branding ſome of the moſt learned of our Church, with that Aſperſion, And of Popiſh corruptions of Doctrine, ye complained, when *Pearth* Articles, and Epiſcopacy were eſtabliſhed. For the Doctrins, of the lawfulneſſe and expediency of theſe things, are, in your judgement, meerly Popiſh, and Antichriſtian. Neither can ye ſay, that it is *prior* to the foreſaid period of time: for the time preceeding the inbringing of *Pearth* Articles, comprehendeth all that tract of time which interveened betwixt the Reformation, and *Pearth* Aſſembly.

14. But we will yet more evidently convince you, by two other Arguments, drawn from that part of your *Covenant*, of which we are now ſpeaking, and from the words of this your *Anſwere* to our fourth *Replye*; for firſt in your *Covenant* ye promiſe, and alſo will have us to promiſe with you, To forbeare for a time, the practiſe of *Pearth* Articles, untill they be tryed, as ye ſay, in a free Aſſembly. But this forbearance importeth a manifeſt prejudice, and wronging of our cauſe: for this is a fore-acknowledgement, either of the unlawfulneſſe, or elſe of the inexpediency of the matters, concluded in *Pearth* Aſſembly. For wherefore ought we in this exigence of the Church, to forbear the practiſe of *Pearth* Articles, rather then of other Rites of the Church, except for ſome greater evill comprehended in them? This will appear more evident, if we ſhall conſider the reaſon alleadged by you, *Pag.* 17, wherefore we ought now to forbear the practiſe of theſe Articles: to wit, becauſe in the caſe of Scandall, and ſenſible fear of Superſtition, we ought to doe ſo. Now this caſe of Scandall is not in your judgement, a temporary, but a perpetuall conſequent of *Pearth* Articles. For ye think it will ever Scandalize the Papiſts, as if we were approaching to them: Likewiſe ye think every one of them, and eſpecially Kneeling, to be inductive to ſinne, *ex conditione operis*, by the very nature and quality of the work it ſelf. Whence it fol-

it followeth, that they are neceſſarily and immutablie ſcandalous; for whatſoever agreeth to any thing, in reſpect of the nature of it, it agreeth neceſſarily and immutably. If therefore we in this reſpect, ſwear the forbearance of *Pearth* Articles, we ſhall be holden to forbear *Pearth* Articles, not for a time, but for ever.

15. Next, we pray you conſider, what is meaned by the foreſaid Novations, in that part of your *Covenant*, wherein ye promiſe to labour to recover the liberty and purity of the Goſpell, as it was before the foreſaid Novations. Certainly theſe words cannot be underſtood of Novations to be introduced, and which have not as yet entred unto our Church. For the liberty and purity of the Church is not as yet loſt, yea, not impared by them, and ſo needeth not to be recovered by the removing of them. They muſt then be underſtood of the Novations mentioned in the Parentheſis of your *Covenant*; that, is of all innovations already introduced by Authority, and their alleadged conſequents, which ye promiſe to forbeare, untill they be allowed, and tryed by a free Aſſembly. Hence any man may conclude, that although in your Parentheſis, ye promiſe only to forebeare theſe Novations for a time, yet in the words immediatly following, ye condemne and abjure them. For the recovering of the liberty and purity of the Goſpell, as it was eſtabliſhed before the foreſaid Novations, importeth manifeſtly a removing of all theſe Novations, which either in themſelves, or in reſpect of their conſequents, are contrary to the purity and liberty of the Goſpell. But all Novations already introduced, are in your judgement of this kinde, and therefore your vow, of the recovering the liberty and purity of the Goſpell, importeth a removing of all the foreſaid Novations.

16. To conclude this Argument: Ye may ſee, that we have pryed no more narrowly into the expreſſions of your *Covenant*, then we had reaſon; and have laboured, not to ſcarre our ſelves, and others, with meere ſhadowes, as ye affirme.

Of our Argument, *Ad hominem*, and the weak Retorſion of it, by the *Anſweres*.

17. Now we come to our Argument, or Syllogiſme, *Ad hominem*, which

which hath ſo pinched you, that ye have not attempted to anſwere to any of the propoſitions of it. Our intention in that Argument, was to prove, that whether *Pearth* Articles be abjured in the late *Covenant*, or not; yet ye [who came hither, to give us ſatisfaction concerning the *Covenant*] can not, with a ſafe conſcience, averre, or declare to us, that they are not abjured in it. This we did evidently prove, reaſoning thus: Whatſoever Rites are abjured in the old *Covenant*, they are alſo, in your judgment, abjured in the late *Covenant*. But *Pearth* Articles, and Epiſcopocie, are, in your judgement, abjured in the old *Covenant*: *Ergo*, they are, in your judgement, abjured in the late *Covenant*: and, conſequently, if ye deale ſincerely with us, ye muſt averre, that they are alſo abjured in the late *Covenant*.

18. To this ye ſay, firſt, that whatſoever be your judgement, as ye are particular perſons, yet, at this time, ye were to be taken, as Commiſſioners from the whole company of Subſcrivers. Truely we did take you ſo; and did think, that ye who were Commiſſioners from ſuch a multitude of good Chriſtians, would have tolde us your minde ſincerely, concerning the full extent of the late *Covenant*; and, that ye would neither have affirmed any thing as Commiſſioners, which ye doe not think to be true, as ye are particular perſons; nor yet would have laboured, ſo to inſnare us, as to have bidden us ſubſcrive a *Covenant*, really, and indeed, in your judgement, abjuring thoſe things, which we, with a ſafe conſcience, can not abjure. For, in your judgement, *Pearth* Articles, and Epiſcopacie, are moſt really abjured in the late *Covenant*, although ye plainly affirme the contrary, in your *Anſweres* to our fourth, fifth, and ſixth *Demand*. And (which is much to be noted) in your *Anſweres* to our tenth *Demand*, ye affirme, concerning your ſelves, that ye, in this late *Covenant*, have promiſed only forbearance of *Pearth* Articles. We wonder much, how ye can ſay ſo. For whoſoever by their Oath have tyed themſelves to a Confeſſion, in the which they firmly believe *Pearth* Articles, and Epiſcopacy, to be abjured, thoſe have indeed abjured *Pearth* Articles, and Epiſcopacy. But ye in the late *Covenant*, have tyed your ſelves by your Oath, to the little Confeſſion, or old *Covenant*, in the which ye firmly believe, Epiſcopacy, and *Pearth* Articles, to be abjured: *Ergo*, in your late *Covenant* ye have abjured *Pearth* Articles, & Epiſcopacy:

And

And not only ye, but all thoſe who are of that ſame minde with you. Whence we inferred, in that tenth *Demand*, that none of you can vote freely in the intended Aſſembly, concerning *Pearth* Articles, and Epiſcopacie.

19. Secondly, ye ſay, that if others of the ſubſcribents, who are of our judgement, (that is, who are not perſwaded that *Pearth* Articles, and Epiſcopacie, are abjured in the old *Covenant*,) had come as Commiſſioners at this time to us, our Argument *ad hominem*, had beene anticipated, becauſe it would not have been pertinent for them. But ye are deceived, for we have ever looked principally to theſe, who were the firſt contryvers of the late *Covenant*, or had ſpeciall hand in it, that is, to your ſelves, and to others, who theſe many years bygone, have oppoſed *Pearth* Articles, and Epiſcopacie, as Popiſh corruptions, abjured in the old *Covenant*; and conſequently have, in this late *Covenant*, [in the which that former *Covenant* is renewed] by your own perſonall Oath, abjured *Pearth* Articles, and Epiſcopacie. If then that other ſort of Commiſſioners had come unto us, we would have ſaid to them, that we can not ſwear the late *Covenant*, becauſe *Pearth* Articles, and Epiſcopacie are in it abjured. And this we would have proved by the like Argument *ad hominem*, that is, by an Argument grounded upon the judgement of the contrivers of the late *Covenant*: as ye may eaſily perceive.

20. Thirdly, ye ſay, that we have perceived the inſufficiencie of our Argument, becauſe we objected this to our ſelves: that ſeeing we think *Pearth* Articles, and Epiſcopacie, not to be abjured in the old *Covenant*, we may ſubſcrive the new *Covenant*, in the which that old *Covenant* is renewed. Truely ye might have alleadged this, if we had propounded that objection, and had left it unanſwered. But we anſwered it, and brought ſome reaſons [which ye wiſely did paſſe by, perceiving the force of them] to ſhow, that we can not conveniently ſubſcrive your late *Covenant*, notwithſtanding of our judgement, or rather opinion of the meaning of the old *Covenant*. We ſay opinion: for to ſpeak truely what we thinke, we doubt, and ſo doe others with us, concerning the meaning of ſome parts of the old *Covenant*, touching matters of Eccleſiaſticall policy, and have not ſo full a perſwaſion in our mindes concerning thoſe parts, as may be to us a warrand of our Oath.

21. Fourthly, whereas ye ſay, that it was not for us to inquire in your private opinion, concerning the meaning of the late *Covenant*, in that part of it, where it tyeth us to the inviolable obſervation of the old *Covenant*, nor was it neceſſary for you, to make it known to us; We anſwere, that we inquired not your private opinion, but the common judgement of all thoſe, who with you theſe twenty years bypaſt, have accuſed us of Perjury, for the alleadged violation of the old *Covenant*, ſworne by our Predeceſſours. And truely we had more then reaſon to doe ſo; becauſe we moſt juſtly feared, that ye, who have ſo oft accuſed us of Perjury, for practiſing Rites and Ceremonies abjured as ye alleadge, in the old *Covenant*, ſworn by our Predeceſſours, would much more vehemently; yea, alſo with a greater ſhow of probability, accuſe us of Perjury, for violation of the old *Covenant*, ſworn and ratified by our ſelves in this late *Covenant*, if we ſhould ſtand to the defence of *Pearth* Articles in time to come. It became us therefore, for eſchewing of this inconvenient, to inquire of you, and you alſo ſincerely and plainly to declare to us, whether or not we may ſubſcrive and ſweare the new *Covenant*, as it includeth and ratifieth the old, and yet be really free from all abjuration, or condemning of *Pearth* Articles, and Epiſcopacie? And likewiſe whether or not ye, and all others who are of your minde, will hold and eſteem us free from abjuration of them, notwithſtanding of our ſubſcriving of your *Covenant*. Theſe Queſtions require a punctuall *Anſwere*. For if our ſubſcriving of your *Covenant*, may either import a real abjuratiõ of *Pearth* Articles, or if it may make you to think, that by vertue of our ſubſcription, we are really, and indeed, bound to reject them for ever; neither can we, with a good conſcience, ſubſcrive your *Covenant*; neither can ye, with a good conſcience, require it of us.

22. Fiftly, from our refuſing to ſubſcrive the late *Covenant*, in ſo far as it reneweth the old *Covenant*, or little *Confeſſion*; becauſe that *Confeſſiõ* according to your Interpretation, or conception of it, importeth an abjuration of *Pearth* Articles, ye collect, firſt, that upon this ground we would not have ſubſcrived the late *Confeſſion* any time bypaſt. Secondly, that we can not ſweat the Confeſſion of any Church, no, not the Articles of the CREED, Petitions of the LORDS PRAYER, nor Precepts of the ten COMMANDEMENTS, in reſpect of the diverſe Interpretations,

pretations, which men give of them. We answere, first, that since the little *Confession*, is not of Divine Authority, and since the Humane Authority which it had, hath these many years bygone ceassed, (as *The Peaceable Warning*, lately given to the Subjects in *Scotland*, proveth) we would have refused our Subscription unto it, ever since we heard, that it importeth an Abjuration of all Rites, and Ceremonies, which were not received in our Church in the year 1681; except we had gotten some evidence to the contrary, sufficiently satisfying our minds. Secondly: As for the *Creed*, *LORDS Prayer*, and ten *Commandements*, your Argument taken from the varietie of mens Expositions of them, is far from the purpose. For, since we are perswaded, that the Author, or Pen-men of them, neither intended, nor yet delivered any thing in them, but Trueth: and that their expression is authentick, we are bound to embrace, and receive them, notwithstanding of the varietie of Interpretations, which men give of them: neither is it lawfull to us, to refuse our Subscription, or assent, to them, whatsoever be the judgement or assent of those who require it of us: being alwise bound to acknowledge the infallible Authority of them, even when we doubt of the true meaning of them. Thirdly: As for any of these later *Confessions* of Churches, if the case be such, as now it is in this particular of this late *Covenant*, that is, if we be not bound by any standing Law, to subscrive it, and if it be so lyable to the variety of Interpretatiõs, that it may probablie import that which we think to be contrary to the Trueth, and if these who require our Subscription, be, in our judgement, Opposers of the Trueth, in any point contained in that *Confession*, and may make advantage of our Subscription, alleadgeing, that we are tyed by it, to consent to their Doctrines, or Practises: we may justly, in such a case, deny our subscription to that *Confession*, for the ambiguitie of it; and much more may desire those who urge us to subscrive it, to declare unto us, before we give our Subscription, Whether or not, that *Confession*, in their judgement, will tye us to their Doctrines and Practises.

23. Last of all: In modestie, as ye say, but with a jesting complement, ye present unto us, a Dish of our own dressing: Ye mean, the lyke Argument, *Ad hominem*; which is this: The Rites and Ceremonies which are not abjured in the negative *Confession*, are not abjured

jured in this late *Covenant*: But the Rites and Ceremonies, which were concluded in *Pearth* Assembly, are not abjured, as ye say, in the negative *Confession*, made *Ann* 1581; therefore they are not abjured in this late *Covenant*. The first Proposition, as ye say, is evident, because in the late *Covenant* we are bound no farther, concerning the negative *Confession*, but to keep it inviolable: And therefore, what Rites are not abjured there, are not abjured here. Likewise ye say, that the second Proposition, cannot be denyed by us, in respect these twenty years bygone, we have thought our selves free of Perjurie, notwithstanding the of Oath made 1581, and of our conforming our selves to the Ordinance of *Pearth*. Good Brethren, ye have retorted this Argument very weakly upon us. For, first, we flatly denye the *Major* of your Syllogisme; and withall doe repell the confirmation of it. For although *Pearth* Articles, were not abjured in the late *Covenant*, in so far as it reneweth the negative *Confession*; yet they may be, and, as it is already proven, they are abjured in that other part of your late *Covenant*, where ye vow and promise, To recover the Liberty and Purity of the Gospell, as it was established and professed before the foresaid Novations. Next, as for your *Minor*, or Second Proposition, wee suspend our Judgement of it, untill wee bee better informed and advised: doubting, as we said before concerning the meaning of those parts of the old *Covenant*, which concerne matters of Rite or Ceremonie. Neither doeth the confirmation of your *minor* trouble us; for we have thought our selves free of Perjury these twenty years bygone, not for any certain perswasion which we had, that *Pearth* Articles are not abjured in the old *Covenant*; but because we did not personally swear that *Covenant*, and are not tyed to it, by the Oath of those who did subscrive it: which we are ready to demonstrate by irrefragable Arguments. Ye see then your Argument retorted upon us, pearceth us not at all: and the Reader, may perceive that our argument hath been so forcibly thrown upon you, that ye have not taken upon you to answere any part of it. If ye had had evidence of the truth for you, ye would not only have retorted our Argument, but also by answering it punctually, shown, that it straiteth not you: and if ye had been exact Resolvers, ye would not have gone about to have satisfied us with a naked Argument *in contrarium*.

24. Before

24. Before we leave this point, that it may be known to all, what reason we have to insist in this our Argument, *ad hominem*, and that we have proponed it, not to catch advantage of you, but to get satisfaction to our own mindes, concerning the *Covenant*, and your sincerity in urging us to subscrive it, we will collect out of that which hath beene already said, some interrogatories, which we pray you to answer punctually, if ye intend to give us satisfaction. The first is, whether or not your declaration of the extent of the late *Covenant*, to wit, that it extendeth not it self to the abjuration of *Pearth* Articles, be not only *vera*, true in it self, but also *verax*, that is, consonant to your minde, and to the minde of the chief contrivers of it? The reason wherefore we propone this question, ye will perceive by these that follow. Secondly, seeing ye and others the chief recommenders of the old *Covenant*, have been ever of this minde, that *Pearth* Articles, and Episcopacy, are abjured in it; we aske, whether ye all tying your selves by this late *Covenant*, to the inviolable observation of the old *Covenant*; have tyed your selves to it in all the particular points, which ye conceived to be contained in it, or only in some of them? did ye by mentall reservation, except any part of that old *Covenant*, or in particular did ye except that part of it, in the which perpetuall continuance in the doctrine and discipline of this Church is promised? Or if that part was not excepted, did ye put any new glosse upon it which it had not before? And if ye did not, whether or not ye renewing the Oath of perpetuall observation, of the doctrine and discipline of this Church, as it was *Anno* 1581, have not only really, but also according to your own conception of that part of the old *Covenant*, abjured all Rites and Ceremonies, added to the discipline of this Church, since the foresaid year; and consequently, the Articles of *Pearth*, and Episcopacie? Thirdly, seeing ye so confidently averre, that *Pearth* Articles are abjured in the old *Covenant*, how can ye deny them to be abjured in the new *Covenant*, except ye acknowledge a substantiall difference, betwixt the old and new *Covenant*? Fourthly, if ye grant that they are really and indeed abjured in the late *Covenant*, how can ye faithfully and sincerely say to us, or to any other, that they are not abjured in it? Fiftly, how can ye, and all others, (who with you have really, and also according to your own conception of the old

Covenant, abjured *Pearth* Articles, and Epiſcopacie, by renewing of it) voice freely, in the intended Aſſembly, concerning theſe things; ſeeing ye are tyed by your Oath, to condemn and abrogate them? Sixtly, How can we concurre with you in an Oath, wherein we are infallibly perſwaded that ye have abjured *Pearth* Articles, and Epiſcopacie? Seventhly, If we concurre with you in that Oath, will ye not (as we objected in our *Reply*, but ye have not anſwered it) think us bound by our Oath, to condemn *Pearth* Articles, and Epiſcopacie? and will not ye thinke your ſelves bound in conſcience to tell us, and all others, that which ye think to be trueth, and may make much for your cauſe, to wit, that the words of the *Covenant* have but one ſenſe, and that in that one ſenſe *Pearth* Articles are abjured?

25. Ye, and all others, may now ſee, how injuſtly ye ſaid, that we would have the *Covenanters*, againſt their intention, and whether they will or not, to diſallow, and condemn *Pearth* Articles, and Epiſcopall Government, leſt they be tryed in a free Aſſembly. GOD knoweth, how far we deteſt all ſuch dealing, and this vindication of our two Arguments [we added alſo a third, but ye have ſwallowed it] brought by us, to prove, that *Pearth* Articles, and Epiſcopacie, are abjured in your late *Covenant*, will ſufficiently cleare us of this imputation, to all unpartiall Readers.

26. We did not only alleadge, as ye ſay, that your ſupplications to his Majeſty were fully ſatisfied by the laſt Proclamation; but grounding an Argument upon your *Anſwere*, to our fourth *Demand*, we reaſoned thus: If in all your ſupplications, ye have only ſought the removing of the *Service Book*, book of *Canons*, and new high Commiſſion; not complaining of any other Novations, already introduced: and, ſeeing his Majeſty hath granted this unto you, what reaſon have ye to ſay, that his Majeſty hath not ſatisfied your ſupplications? this our Argument, ye have turned to a meere alleadgeance, leſt ye ſhould have troubled your ſelves, with anſwering it.

Whether,

Whether, or not, we may forbeare the practiſe of *Pearth* Articles, untill they be tryed in a free Aſſembly.

27. We come now to the conſideration of that, which your *Covenant*, by your own confeſſion, tyeth us to; to wit, The forbearance of *Pearth* Articles, untill they be tryed in a free Aſſembly. And firſt, whereas ye ſay, That the urging of the *Service Book*, is a ſufficient reaſon for forbearance of *Pearth* Articles, till an Aſſembly; we profeſſe, that we can not ſee the equity, and force of this reaſon. For the *Service Book* may be holden out, albeit *Pearth* Articles were not forborne at this time; yea, although they ſhould never be removed. And the more obedient, Subjects were at this time, to his Majeſties lawes already eſtabliſhed, the greater hope might they have of obtaining their deſires.

28. Ye bring two Arguments, to prove the lawfulneſſe of the forbearance of Novations already introduced. One is, that the Articles of *Pearth* eſtabliſhing them, were concluded onely for ſatisfying the KING, and not to preſſe any man with the practiſe of them: And becauſe the Act it ſelfe (ye mean the Act concerning Kneeling) giveth warrand, to forbear the practiſe of them at this time, when the memory of Superſtition is revived. But this reaſon doeth nowiſe ſatisfie our conſciences. For, to begin with the laſt part of your *Anſwere*; *The Memory of Superſtitious Celebration of the LORDS Supper*, is not renewed in this Kingdom, for ought we know. And, if ye mean, that it is renewed by the *Service Book*; ſuppone that were true, yet, ye know, the *Service Book* is diſcharged, by the Act of Counſell, at his Majeſties commandement. Secondly, the Act of *Pearth*, giveth no warrand to forbear Kneeling, upon every ſuſpition or apprehenſiõ of Superſtition, re-entring unto this Church. Your Argument, which ye brought to prove this, from the narrative of that Act, in your Anſwere to our ninth *Demand*, is confuted moſt plainly by us in our *Replye* to your *Anſwere*: and we ſhall again ſpeak of it in our *Duplye*, to your ſecond *Anſwere* concerning that *Demãd*.

29. As

29. As for the other two parts of your reason, they are contrary to the very words of the Acts of *Pearth* Assembly. The first part is contrary to the Narrative of all these Acts, wherein no mention is made of satisfying the Kirk, but of other motives taken from the expediencie, or utility of the matters themselves. The second part is contrary to the tenor of the Decision, or Determination of these Acts: in the which by these formall words, The Assembly thinketh good: the Assembly ordaineth: Kneeling in the celebration of the Sacrament, Festival dayes, *&c.* are enjoined.

30. We hear of a childish, and rediculous concept of some, who think that these words, The Assembly thinketh good, import not an Ecclesiastick constitution, but a meere advice or Counsell. This apprehension proceedeth from ignorance: for that phrase is most frequently used by Counsells, in their decrees. In that Apostolick Counsell, mentioned *Acts* 15, the word ἔδοξε, and ἔδοξεν ἡμῖν, are expresly used, *verse* 22. 25. 28. In the Counsell of *Ancyra*, *Can.* 1. & 2. the word ἔδοξε is used. In that great and first *Oecumenick* Counsell of *Nice*, *Can.* 5. ye have these words; κοινὴ ἔχειν ἔδοξεν. *Can.* 8. ἔδοξε τῇ ἁγίᾳ καὶ μεγάλῃ συνόδῳ, *Can.* 11. ἔδοξε τῇ συνόδῳ. In the third Counsell of *Carthage*, *Can.* 1. 2. and 3. the word *placuit* is used, *& in codice Canonum Ecclesiæ Africanæ Græco Latino, passim habetur vox Placuit synodi.* And from the Greek word ἔδοξε, the Decrees of the Apostolick Counsell were called τὰ δόγματα, *Acts* 16. 4. Yea, also the civill Decree of *Cæsar Augustus*, *Luke* 2. *verse* 1. is called δόγμα, *edictum, placitum.* And in the Civill Law, the Constitutions of Emperours, are called *Principum placita*, *Instit. de Jure naturali*, §. 6. & 9. *Quod Principi placuit, Legis habet vigorem*, sayeth *Ulpianus*, *ff. de Constit. Principum, Lege* 1: Where *Quod Principi placuit*, signifieth as much, as *Quod Princeps constituit.*

31. Your other reason, [which ye bring to prove the lawfulnes of the forbearance of *Pearth* Articles] is, that it is lawfull to swear the forbearance of a thing indifferent, in the case of scandall, and sensible fear of superstition, in others. Yea, ye think, that by doing so, ye have sworn obedience to the commandement of GOD, which forbiddeth the doing of that whereby others may be scandalized. This reason moveth us no more then the first: for, as for your fear of farther superstition,

ſuperſtition, it is now groundleſſe, and cauſeleſſe, in reſpect of the gracious promiſes contained in his Majeſties Proclamation. But although it were a fear juſtly conceived, and although the eſchewing of an Evill juſtly feared, be a thing good and deſirable; yet we ought not, for the eſchewing of it, diſobey the lawfull commandements of our Superioures. For this were to doe Evill, that good might come of it; which the Apoſtle condemneth, *Rom.* 3. *verſe* 8.

Of Scandall; and whether or not we may deny obedience to the Lawes of our Superiours, for fear of ſcandal cauſelefly taken?

32. As for that other motive of ſcandall, for which ye alleadge, that we who think the matters concluded in *Pearth* Aſſembly, to be indifferent, and lawfull, may ſwear the forbearance of them; we pray you, tell us, what kynd of ſcandall it is, which, as ye alleadge, is taken at the practiſe of *Pearth* Articles? Ye know, that paſſive ſcandall, is either procured by the enormitie or irregularitie of the fact it ſelf, [to wit, when either it is a ſin, or elſe hath a manifeſt ſhow of ſin] or elſe it is not procured, but cauſelefly taken by ſome, either through malice, or elſe through weakneſs. Now, which of theſe two ſorts of ſcandall would ye have us to acknowledge, in the practiſe of *Pearth* Articles? If the firſt, then ye would have us to condemne *Pearth* Articles, before they be tryed in a free Aſſembly: which is contrary to your proteſtation, and no leſſe contrary to our reſolution. For, if we acknowledge any enormitie in the practiſe of *Pearth* Articles, *ex ipſa conditione operis*, we ſhall be holden to condemne them, and abſtaine from them for ever.

33. If ye will have us to acknowledge, that the ſcandall following upon the practiſe of *Pearth* Articles, is of the ſecond ſort, that is, is cauſelefly taken; and, that for ſuch a ſcandall, whether it be taken through weakneſſe, or malice, we ought to abſtaine from the doing of a thing indifferent, although it be enjoined by a lawfull Authority; (for ye generally affirme, that all things, which are not neceſſary, and directly commanded by GOD himſelf, ought to be omitted, for

any ſcandall whatſoever, although it be cauſeleſly, yea, and moſt maliciouſly taken, and that notwithſtanding of any humane precept, or law, enjoyning them. See the *Diſpute againſt the Engliſh Popiſh Ceremonies*, *Part. 2. Cap. 8. Sect. 5. & 6. Item Cap 9. Sect. 10.*) then we proteſt, that we differ ſo far from you in this point, that we think, that for no ſcandall, cauſeleſly taken, can we ſwear ſuch a forbearance of *Pearth* Articles, as ye would have us. And we marvell from whence ye have learned this ſtrange, and moſt haske doctrine, that for ſcandall, cauſeleſly, yea, malicioufly taken, a man may totally, and abſolutely, deny obedience, to the lawes of Superioures.

34. The Author of the diſpute even now cited, alleadgeth for his opinion, ſome Schoole-men, acknowledging the truerh of it: and he nameth *Cajetane*, and *Bennez*, who (ſayeth he) affirme, that we ſhould abſtain, even *à ſpiritualibus non neceſſariis*, when ſcandall ariſeth out of them. He might have cited for this tenet, *Thomas*, and all his interpreters, [even although he had been but ſlenderly acquaint with them] as well as theſe two: for they all doe ſay ſo. But truely he much miſtaketh them, when he alleadgeth them for his opinion. For, firſt, none of them ever taught, that we ought to abſtaine totally and altogether, from any ſpirituall duety for the ſcandall, either of the weak, or malicious. Secondly, when *Thomas* and others following him, ſay, That *bona ſpiritualia non neceſſaria ſunt dimittenda propter ſcandalum*, they ſpeak directly *de eis quæ ſunt ſub conſilio non vero ſub præcepto*, of matters of Councell, and not commanded by any Authority, divine or humane: and the moſt which they ſay of them, is, that ſuch things *ſunt interdum occultanda, vel ad tempus differenda*, that is, may at ſome times, and in ſome places, be omitted, for eſchewing the ſcandall of the weak. Thirdly, the moſt accurate Caſuiſts, and interpreters of *Thomas*, differ much about this queſtion, *Whether or not, things that are commanded by poſitive Lawes, Civil, and Eccleſiaſticall, may be omitted at any time, for eſchewing* Scandalum puſillorum, *the ſcandal of the weak*. Dyverſe of them deny this, to wit, *Navarrus, in Manual. Cap. 14. § 44. Vaſquez, Tom. 5. Tract. de ſcandalo, dubio primo, §. 5. Becanus in ſumma Theologiæ, Part. 2. Tom. poſteriori, Tract. 1. Cap. 27. Quæſt. 5. Ferdin. de Caſtro Palao in opere morali, Tract. 6. Diſp. 6. Punct. 16. Duvallius, in 2am. 2æ. D.*

Thomæ

Thoma, Tract. de Charitate, Quæſt. 19. *Art.* 5. And for their judgemēt they cite *Thomas*, *Durandus*, *Almainus*, *Anton. Florent.* and many others. Fourthly: Thoſe of them who think, that things commanded by humane Lawes, may be omitted in the caſe of ſcandall, admit not as ye doe, ſuch an omiſſion of the thing commanded in the caſe of ſcandall, as is conjoined with a flatte diſclaiming of the Authority of the Law. For they tell us, that we ought not, for any ſcandall of the weak, deny obedience to the Precepts, or Lawes, of our ſuperioures, whenſoever all other circumſtances being conſidered, we are tyed, or obliedged, to the obedience of them. The omiſſion, then, of the thing commanded, which they allow, is only a partiall and occaſionall forbearance, and not a totall abſtinence from obedience, or diſclaiming the Authority of the Law. See *Valentia*, *Tom.* 3. *Diſp.* 3. *Quæſt.* 18. *Punct.* 4. *& Suarez. de triplici Virtute*, *Tract.* 3. *Diſp.* 10. *Sect.* 3. §. 9.

35. But the forbearance of *Pearth* Articles, which ye require of us, is conjoined with a flatte diſclaiming of the Authority of all the Lawes which eſtabliſhed them. And ye will have us to forbear theſe Articles, at this time, when all the particular circumſtances, which we ought to regard, being conſidered, we are tyed to obedience of them, eſpecially, if we look to the will and minde of the Lawgivers, and of our preſent Superioures. We juſtly ſay, that you will have us to diſclaime, altogether, the Authority of theſe Lawes. For whoſoever reſolve and determine, not to practiſe *Pearth* Articles, untill they be tryed in a new Aſſembly, & eſtabliſhed by a new Parliament; theſe are purpoſed, never to obey them, except they be tyed by new Lawes and Acts, concluded in a new Aſſembly, and Parliament: And, conſequently, are reſolved, never to regard and obey the lawes or Acts of *Pearth* Aſſembly, and the Parliament 1621, which eſtabliſhed theſe things. But ſo it is, ye would have us to reſolve, yea, to promiſe, and ſweare, not to practiſe *Pearth* Articles, untill they be tryed in a new aſſembly, and eſtabliſhed by a new Parliament: *Ergo*, ye would have us to promiſe, not to practiſe *Pearth* Articles, except we be tyed, or obliedged, by new Lawes, to practiſe them: and, conſequently, would have us, never to regard, or obey, the Acts of *Pearth* Aſſembly, and Parliament 1621.

36. This

36. This kinde of forbearance, to wit, which is conjoined with a plaine disclaiming of the authority of the Lawes made by our Superiours, can not be excused with your pretence of scandall causelessly taken. This we prove: First, by a position granted by your selves, and so evidently true, that no man can deny it. The Author of the Dispute, against *English* Popish Ceremonies, *Part.* 1. *Cap.* 4. *Sect.* 4. sayeth, That it were Scandall, not to obey the Lawes of the Church, when they prescrive things necessary, or expedient for the eschewing of Scandall: And, that it were contempt, to refuse obedience to the Lawes of the Church, when we are not certainly perswaded, of the unlawfulnesse or inexpediency of things commanded. Now, if such a refusing of obedience, be both a Contempt, and a Scandall, it followeth manifestly, that no man for eschewing of Scandall causelesly taken, ought in such a case to refuse obedience. Hence we reason thus: whosoever are not perswaded of the unlawfulnesse or inexpediency, of the things commanded by their Superiours; and on the contrare think them to be expedient *ad vitandum Scandalum*; these ought not for eschewing of Scandall, refuse obedience to the Lawes and ordinances of their Superiours. But so it is, we are neither perswaded of the unlawfulnesse, nor of the inexpediency of *Pearth* Articles: yea, on the contrarie, we think that the Acts of *Pearth* Assembly, enjoineth things very expedient for eschewing of Scandall: *Ergo*, we ought not for eschewing of Scandall causelesly taken, to refuse obedience to them. The *Major* of this our first Argument, is already proven. The *Minor* is conforme to the light of our own consciences, as GOD knoweth: and therefore so long as we are of this minde, we can not deny obedience to the ordinances of our Superiours, for any fear of Scandall causelesly taken.

37. Secondly, that which may be removed by information or instruction, can not be warrand to us, of a totall abstinence from the obedience of Lawes, or, which is all one, of an avowed disclaiming of the Authority of them. But the Scandall of the weake, taken by the practise of *Pearth* Articles, may be removed by information, or instruction: *Ergo*, it can not be a warrand to us, of a totall disclaiming of the Authority of the Lawes, whereby these Articles were established.

38. Third-

38. Thirdly: If for ſcandalls taken, eſpecially by the malicious, we may diſclaime the Authority of a Law, then we may ever diſclaim the Authority of all Lawes, of the Church or Eſtate. For there is nothing commanded by Lawes, but ſome either through weakneſſe, or through malice, may take offence at it.

39. Fourthly, we ought not for eſchewing ſcandal cauſeleſly taken, to injure or offend any man, by denying to him, that which is due to him, and therefore we ought not, for eſchewing ſcandall cauſeleſly taken, to offend and injure our ſuperioures, in Church and Policy, by denying to them that obedience which is due to them. The antecedent is clear by many examples. For if a man be excommunicated, ſhall his Wife, Children, and ſervants flee his company, and ſo deny to him theſe dueties which they ow to him, for fear that others be ſcandalized, by their keeping of company with an excommunicate Perſon? And if they may not for eſchewing of ſcandall, abſtaine from theſe dueties, which they ow to a private perſon, much leſſe may we abſtaine from that obedience, which we ow to our ſuperioures, having publicke charges in Church and Policy, for eſchewing of ſcandalls cauſeleſly taken by others.

40. Fiftly, what if the thing commanded, be enjoined by the civill Magiſtrate, under paine of death, and by Eccleſiaſticall Authority, under paine of excommunication, ſhall we for fear of a ſcandall cauſeleſly taken, which may be removed by information, or for the ſcandall of the malicious, who will not be informed at all, abſtaine from the doing of a thing lawfull and expedient, enjoined by Authority, and by ſo doing, incurre theſe moſt grievous puniſhments of Death temporall, and ſpirituall? We believe, that your ſelves, who ſpeak moſt of ſcandall, would be loath to take ſuch a yoke upon you.

41. Sixtly, The denying of obedience, to the lawfull commandements of our ſuperioures, is forbidden in the fift Commandement, and conſequently it is a ſin. Shall we then for a ſcandall cauſeleſly taken, deny obedience to our ſuperioures, and ſo incurre the guiltineſſe of ſin? Ye commonly anſwere to this, that the negative part of the fift Commandement, which forbideth *the reſiſting of the power, Rom.* 13. *verſe* 2. and in generall the denying of obedience to ſuperioures, is to be underſtood with the exception of the caſe of any ſcandall taken

dall taken by others. For if we ſee, (ſay ye) that any may, or will take offence, at the doing of that which is cõmanded by our ſuperioures, we are not holden to obey them: and our denying of obedience to them in ſuch a caſe, is not forbidden in that Commandement.

42. But, firſt, we aſke, what warrand ye have to ſay, that the negative part of the fift Commandement, is to be underſtood with the exception of the caſe of ſcandall, more then other negative precepts of the ſecond Table? Secondly: As men may take offence, either through weakneſſe, or malice, at our doing of the thing commanded; ſo they are moſt ready to ſtumble at our denying of obedience to the lawfull commandements of our ſuperioures: for they will take occaſion, by our carriage, to doe that, unto which by nature, they are moſt enclined; to wit, to vilipend Lawes, and the Authority of their ſuperioures. Shall we, then, for the eſchewing of a ſcandall cauſeleſly taken, not only refuſe to our ſuperioures, the duety of obedience, which they crave of us; but alſo incurre an other ſcandall, and that a farre more perilous one. Thirdly: we have already ſhown, that the negative part of the fift Commandement, is not all wayes to be underſtood with the exception of the caſe of ſcandall cauſeleſly taken. For, Wives, Children, and Servants, muſt not deny obedience, and familiar converſation to their Huſbands, Parents, and Maſters, which are excommunicated, for fear that others, through weakneſſe, or malice, be ſcandalized thereat. Fourthly: As ye ſay, that the precept concerning obedience to ſuperioures, is to be underſtood with the exception of the caſe of ſcandall cauſeleſly taken; ſo we, with farre better reaſon, ſay, that the precept, of eſchewing ſcandall cauſeleſly taken, is to be underſtood with the exception of the caſe of obedience peremptorly required, by our lawfull ſuperioures, as we ſhall ſhow in our next Argument.

Whether the Precept of Obedience to Superioures, or the Precept of eſchewing ſcandall, be more obligatory?

43. Laſt of all: when a man is peremptorly urged by his ſuperioures, to obey their lawfull Commandements, and in the mean time feareth,

feareth, that if he doe the thing commanded by them, ſome, through weakneſs, ſhall be ſcandalized, by his carriage; in this caſe, he is not only in a difficulty, or ſtrait, betwixt the commandement of Man, and the Commandement of GOD, who forbiddeth us to doe that whereby our weak Brother may be offended; but alſo he ſeemeth to be in a ſtrait betwixt two of GODS Commandements; to wit, betwixt that precept which forbiddeth the doing of any thing, whereby the weake may be ſcandalized, and that other precept which forbiddeth the reſiſting of Authority; and telleth us, that whoſoever reſiſteth the Power, reſiſteth the Ordinance of GOD. Now, ſeeing GODS Precepts are not repugnant one to another, neither doeth GOD by his Lawes lay upon us a neceſſity of ſinning, out of all queſtion, in this caſe, we are freed from the obligation of one of theſe precepts: and that which doeth not ſo ſtrictly tye us, or is leſſe obligatory, muſt needs give place to the other, which is of greater obligation. Ye commonly ſay, that the precept of obedience to humane Authority, muſt give place to the precept of eſchewing ſcandall, although it be cauſeleſly taken: And, to confirme your Aſſertion, ye ſay, that the ordinance of a ſuperiour, can not make that fact to be free of ſcandall, which otherwiſe would be ſcandalous; and, that a fact, upon which any ſcandall followeth, ought not to be done for the commandement of Man. Whence ye collect, that, in ſuch a caſe, we ought not to regard, or obey the Commandement of our Superiours.

44. This your Reaſon can not be good, becauſe we can eaſily retort the Argument, and ſay to you, that in ſuch a caſe we ought not to regard the ſcandall cauſeleſly taken by our weak Brethren, ſo far, as to deny ſimplie, and abſolutely, Obedience to our Superiours for it: and that becauſe the ſin of Diſobedience ought to be eſchewed and no Scandall of weak brethren cauſeleſly taken, can make that fact, not to be the ſin of diſobedience, which otherwiſe, that is, *extra caſum ſcandali*, would bee the ſin of diſobedience. For it is certain, that (laying aſide the caſe of ſcandall) to deny obedience to the ordinance of our Superiours, enjoining, and peremptorly requiring of us, things lawfull, and expedient, is really the ſin of diſobedience. Ye will ſay, that the ſcandall of weak brethren, may make that Fact, or Omiſſion, not to be diſobedience, which otherwiſe would be diſ-

obedience;

obedience; becauſe we ought not for the Commandement of man, doe that whereby our weak brother may be offended: and ſo the precept of obedience bindeth not, when offence of a weak brother may be feared. On the contrary we ſay, that the lawfull commandement of Superiours, may make that ſcandall of our weake brethren, not to be imputed unto us, which otherwiſe would be imputed unto us, as a matter of our guiltineſſe; becauſe we ought not, for fear of ſcandal cauſeleſly taken, deny obedience to the lawfull Commandements of our Superiours.

45. Again, ye ſay, that when ſcandall of weak brethren may be feared, the precept of Obedience is not obligatory, in reſpect the thing commanded by our Superiours, although it be in it ſelf lawfull, yet it becometh unexpedient, in reſpect of the Scandall which may follow upon it. Now, (ſay ye) the ordinances of our Superiours are not obligatory, when the things commanded by them are unexpedient. We, on the contrary, ſay, that when our Superiours require of us obedience to their lawfull commandements, the precept of eſchewing ſcandall, is not obligatory; in reſpect we ought not, for Scandall cauſeleſly taken, omit neceſſary dueties, which GOD in His Law requireth of us: In which number, we moſt juſtly doe reckon, *The duety of Obedience*. which we owe to the lawfull Commandements of our Superiours.

46. As for that which ye ſay, that when Scandall may be taken at the doing of the thing commanded, then the thing commanded becommeth inexpedient, and ſo ought not to be obeyed; that ye be not more deceived by this errour, we pray you marke, that a thing comcomanded by our Superiours, in Church, or Policy, may be two wayes inexpedient, to wit, either in reſpect of ſome particular Perſons, who through weakneſſe or malice doe ſtumble at it, or elſe in reſpect of the body in generall, becauſe it is contrary to Order, Decency, and Edification. If the thing commanded be inexpedient the firſt way only, we may indeed, in ſuch a caſe, for eſchewing the ſcandall of the weak, forbear the practiſe of the thing commanded *hîc, & nunc*, in ſome particular places, and times: providing alwiſe we doe this, Without offence of our Superiours, and without the ſcandal of others, who by our forbearance may be made to vilipend the Authority of Lawes.

Lawes. But we can not in such a case totally and absolutely, deny obedience to a Law, as we have already proven. Neither is your Argument brought to the contrary valide, in respect we ought more to look to the utilitie and benefite, which the body of the Church may receive by the thing commanded, and by our obedience to our Superioures, then to the harme which some particular Persons may receive thereby.

47. If the thing commanded, be in our private judgement inexpedient the second way, we ought not for that to deny obedience to the Lawes of the Church; for when the inexpediency of a thing is questionable, and probable Arguments may be brought *pro and contra*, concerning the expediencie of it, we have sufficient warrand to practise it, if the Church by her publick decree hath declared, that she thinketh it expedient. Your errour, who are of the contrary minde, is very dangerous, and may prove most pernicious to the Church, for it maketh the Church obnoxious to perpetuall Schisme, and disconformity in matters of externall Policy: in respect men ordinarily are divyded in judgement, concerning the expediencie of these things Suppon, then, that in a Synode consisting of an hundreth Pastors, threescore of them think this, or that particular Ceremony to be expedient for the good of the Church; and in respect of the plurality of their voices, make an Act to be concluded for the establishing of it, shall the remnant fourty, who are of the contrary judgement, deny obedience to the Act of the Synode, because they are perswaded, that the thing concluded is inexpedient, and shal they by doing so, rent the body of the Church? Truely, if we were all of your minde, we should never have Peace nor Unity in this Church. Ye will say, perhaps, that this our Argument, is Popish, and leadeth men to acquiesce, without tryall, or examination, in the decrees of the Church. We answere, that in matters of faith, the trueth whereof may be infallibly concluded out of GODS word, we ought not, without tryall, to acquiesce into the decrees of the Church. And in this respect we dissent from the Papists, who ascrive too much to the Authority of counsells, as if their decrees were infallible. But in matters of Policy, if we be certaine, that in their own nature they are indifferent, and if the expediencie of them only be called in question, seeing no certaine conclusion, con-

cerning their expediency, can be infallibly drawn out of GODS word, which hath not determined, whether this or that particular Rite be agreable to order, decency, and edification; we ought to acquiesce into the decree or constitution of the Church, although it be not of infallible Authority: and that partly because it is impossible, that otherwise we can agree in one conclusion, concerning matters of this nature, and partly, because if we deny obedience to the decrees of the Church in such matters, our disobedience shall prove far more unexpedient, and hurtfull to the Church, then our obedience can be.

48. Seeing, then, whatsoever ye have hitherto said, concerning the question proponed by us, may be easily answered, with a retortion of the Argument, upon your selves; that we may eschew all such *Logomachie*, we must take some other course, and try which of these two precepts is in it self of greater moment, and obligation: for thence we may collect, which of these two precepts doeth obliedge us in the case foretaid; the other giving place to it, and not obliedging us at all, in that case. If ye say, that the precept which forbiddeth us to doe that whereby our weak Brother may be scandalized, is in it selfe more obligatory, or doeth more strictly ty us to the obedience of it, as being of greater moment, ye must bring a solide reason for you, which we think ye will hardly find. We know ye say, that the precept concerning Scandall, is more obligatory, and of greater moment; because it concerneth the losse of the soule of a Brother: But this reason is not valide; first, in respect our Brother, if he be scandalized, by our obedience to our superioures, sinneth not by our default, who doe obey: for our carriage in giving obedience, is such, as may rather edifie our Brother. Secondly: the precept which forbidderh disobedience, concerneth the losse both of our own soules, and of the soules of others, who may be entysed to that sin, by our denying obedience, to the lawfull commandements of our superioures. Thirdly, if that precept of eschewing scandall, causelesly taken, doe so strictly obliedge us, when our superioures require obedience of us, it may happen, that a man shall be in an inextricable perplexity, not knowing whether he shall obey, or deny obedience to the commandements of his superioures: in respect he may fear the scandall of the weak, whether he obey, or deny obedience. For, as we said before, many are most ready to be

scandalized

ſcandalized by our denying obedience to our ſuperioures, in thinges lawfull, and otherwiſe expedient: and that becauſe we by nature are moſt unwilling to be curbed, and to have our liberty reſtrained, by the lawes of our ſuperioures. For this cauſe (as *Calvin* judiciouſly noteth, *Inſtit. Lib.* 2. *Cap.* 8. §. 35.) GOD to allure us to the duety of obedience to our ſuperioures, called all ſuperioures, Parents, in the fift Commandement.

49. But we, with good warrand, doe averre, that the precept which forbiddeth reſiſting of the Civil power, and in generall the denying of obedience to the lawfull commandements of our Superiours, is of greater obligation and moment. And, firſt, we prove this by an Argument taken from the diverſe degrees of that care, which we ought to have of the Salvation of others: for this care tyeth us to three things; to wit, firſt, to the doing of that which may be edificative, and may give a good example to all. Secondly, to the eſchewing of that which may be ſcandalous, or an evill example to all; that is, to the eſchewing of every thing, which is either ſin, or hath a manifeſt ſhow of ſin. Thirdly: to abſtain even from that, which although it be lawfull, yet it may be, to ſome particular perſons, an occaſion of ſin. Of theſe, the firſt two are moſt to be regarded, in reſpect they concern the good of all, which is to be preferred to the good of particular perſons. Hence we inferre that the precept of obedience to Superiours, which preſcriveth an Act edificative to all, becauſe it is an exerciſe of a moſt eminent and neceſſary vertue, is more obligatory, and of greater moment, then the precept of eſchewing ſcandall, cauſeleſly taken, by ſome particular perſons.

50. Secondly: That the precept of obedience to our ſuperiours, is of greater moment, & conſequently more obligatory, then the precept of eſchewing ſcandal, is evident by theſe reaſons which are brought by our Divines, to ſhow wherefore the fifth Commandement, hath the firſt place in the ſecond Table: to wit, firſt, becauſe it cometh neareſt to the nature of Religion or Piety, commanded in the firſt Table, whence (as your own *Ameſius* noteth in his *Medulla*, *Lib.* 2. *Cap.* 17. §. 13.) the honouring and obeying of Parents, is called by prophane Authors Religion and Piety. Secondly: This precept, is the ground

ground and sinewe, (sayeth *Parens*, in his Catechetick explication of the fift precept,) of the obedience which is to be give to al the rest of the precepts, of the second Table. Two reasons are cómonly brought of this: one is, that all Societies, œconomick, Civill and Ecclesiasticall, doe consist and are conserved, by the submission or subjection of Inferiours to Superiours, which being removed, confusion necessarily followeth. The other is, that the obedience of this precept, maketh way to the obedièce of all the rest. For our superiours are set over us, to the end, that they may make us to doe our duety to all others. And consequently our obedience to them, is a mean instituted by GOD, to procure our obedience to all the rest of the Precepts of the second Table. Now, would ye know what followeth out of this, let your own *Amesius*, whose words are more gracious unto you, then ours, tell you it: Seeing (sayeth he, *Cap. citato*, §. 6.) *humane societie hath the place of a foundation or ground, in respect of other dueties, of Justice and Charitie, which are commanded in the second Table of the Law: therfore these crimes which directly procure the perturbation, confusion, and eversion of it, are more grievous then the violation of the singular Precepts.* Now we subsume: the denying of obedience to Superiours, enjoining such things as in themselves are lawfull and expedient, directly procureth the perturbation and confusion of humane society. And therefore it is a crime greater then the violation of other particular precepts of the second Table. For this cause, *Dionysius* Bishop of *Alexandria*, in his Epistle *ad Novatum*, cited before, declaring how much the unity of the Church (which is most frequently marred by the disobedience of Inferiours to their Superiours,) ought to be regarded, sayeth, *that Martyrdom suffered for eschewing of Schisme, is more glorious, then Martyrdom suffered for eschewing Idolatrie.*

51. Thirdly: These offices, or dueties, which we owe to others by way of Justice, are more strickly obligatory, then these which we owe to them, onely by way of charity. And consequently, these precepts which prescrive dueties of justice, are of greater obligation, then these which prescrive dueties of charity onely. But we owe the duety of obedience to our Superiours, by way of Justice, and therefore it is more obligatory, then the duety of eschewing Scandall causelesly taken

ken, which is a duety onely of charity. The *Major*, or first proposition of this Argument, is clear of it self, as being a *Maxime* not onely received by the Scholasticks and Popish Casuists, but also by our Divines. See your own *Amesius*, in his *Medulla*, *Lib.* 2. *Cap.* 16. §. 58. 59. 60. 61. 62. 63. where he not onely proponeth this *Maxime*, but also proveth it by two most evident examples. The *Minor* is likewise clear: For, first, the duety of obedience, which we owe to the publick Lawes of the Church and Kingdom, belongeth to that Generall Justice, which is called *Justitia legalis*. For the legall Justice, as it is in Inferiours, or subjects, it is a vertue inclining them to the obedience of all Lawes, made for the benefite of the Commonwealth, as *Aristotle* declareth in his fift book of the *Ethicks*, *Cap.* 1. Secondly: *Debitum obedientiæ*, the debt of obedience, which we ow to our superioures, is not only *debitum morale*; a debt or duety, unto which we are tyed by morall honesty, and GODS Commandement, but also *debitum legale*, or *debitum justitiæ*, (*quod viz. fundatur in proprio jure alterius*) a debt grounded upon the true and proper right, which our superioures have to exact this duety of us; so that they may accuse us of injury, and censure us, if we performe it not. There is a great difference betwixt these two sorts of debt; and the last is far more obligatory, then the first: As for example, a man oweth moneys to the poor, by a morall debt, but to his creditor he oweth them by a legall debt, or debt of justice: and therefore, he is more strictly obliedged to pay his creditor, then to give almes. Suchlike, by morall honesty, and GODS precept also, a man oweth to his neighbour, a pious carefullnesse, to impede sin in him, by admonition, instruction, good example, and by ommission even of things lawfull, when he foreseeth that his neighbour in respect of his weaknesse, will be scandalized by them. But his neighbour hath not such a right to exact these things of him, neither can he have action against him, for not performing of them, as our lawfull superioures have for our due obedience.

In what sense the administration of the Sacraments, in private places, was thought indifferent in *Pearth* Assembly.

52. In our *Reply* we professed, that we can not abstaine presently

from private Baptiſme, and private communion, being required to adminiſtrate theſe Sacraments to ſuch perſons, as can not come, or be brought to the Church. Hence, firſt, ye take occaſion to object to us, that the ſtate of the queſtion concerning *Pearth* Articles, is quite altered, in reſpect we and our aſſociates, did ever before alleadge the queſtion to be of things indifferent, but now we think them to be ſo neceſſary, that although the generall Aſſembly of the Church ſhould diſcharge them, we behoved ſtill to practiſe them: We anſwere, firſt, that the Aſſembly of *Pearth* hath determined nothing, of the indifferencie or neceſſity of theſe things. Secondly: If any who allowed theſe Articles, did at that time in their diſcourſes and ſpeaches call them indifferent, they meaned only, that in the celebration of theſe Sacraments, the circumſtances of place and time are things indifferent of their own nature: or, which is all one, that we are not ſo tyed to the adminiſtration of them in the Church, and at tymes appointed for Sermon, but we may celebrate them in private houſes, and at other times. But judicious and learned men, even then thought the denying of theſe Sacraments to perſons, who can not come, or be brought to the Church, to be a reſtraining of the means of grace, altogether unwarrandable by GODS word. Whence ye may collect, whether or not they thought it to be unlawfull. Thirdly: Ye have no warrand from our *Reply*, to ſay, that we would not abſtaine from private Baptiſme, and Communion, although our nationall Aſſembly ſhould diſcharge them. For as we are very unwilling to omit any neceſſary duety of our Calling: ſo we cary a ſingular reſpect to lawfull Authority, and to the Peace, and Unity of the Church, abhorring Schiſme, as the very Peſt of the Church. But of this we ſhall ſpeak hereafter in the thirteenth *Duply*.

53, Next, ye ſay, if we have the ſame judgement of kneeling, in the receiving of the Communion, and of Feaſtivall dayes, it commeth to paſſe among us which hath been incident to the Church in former ages, that things have been firſt brought in as indifferent, then urged as neceſſary. Certainly, Brethren, none are ſo guilty of this, as your ſelves, and your aſſociates: for ye have now made ſome things to be eſteemed neceſſary by your followers, which have been accounted indifferent, not only ſince the Reformation, but theſe fifteene hundreth

hundreth years bygone. And in ſome other things, which the ancient Church did wiſely forbid, ye doe now make the Liberty of the Goſpel to conſiſt. As for us, we ſtand as we ſtood before, and doe yet think kneeling in the receiving of the Sacrament, and the five Feſtivall dayes, to be Rites indifferent in their own nature; but indeed very profitable, and edificative, if Paſtors would doe their duety in making their people ſenſible, of the lawfulneſs & expediency of them.

54. We are of the ſame judgement concerning Confirmation, which *Calvin*, writting upon *Hebr.* 6. 2. acknowledgeth, *To have been undoubtedly delivered to the Church by the Apoſtles:* and with the ſame Author, in the fourth book of his Inſtitut. *Cap.* 19, §. 14. we wiſh, that the uſe of it were again reſtored: ſo far are we from that partiall dealing with the Articles of *Pearth*, which ye object unto us. What hath moved our moſt reverend Prelats, to abſtain hitherto from the practiſing of it, we know not: they can themſelves beſt ſatisfie you in this point. And we modeſtly judge, that this omiſſion hath proceeded from weighty and regardable cauſes. It was ſufficient for us, to have a care of our own dueties, in our particular ſtations. But the urging and preſſing of that practiſe upon the Biſhops, requireth higher Authority, then ours. In the mean time, ye know the Biſhops never diſclaimed the Authority of the act of *Pearth*, concerning Confirmation, or of any other of theſe Acts, as ye have done, who have been hitherto profeſſed and avowed diſobeyers of them all. Wherefore we wiſh you, hereafter not to bring this omiſſion of the Biſhops, in the matter of Confirmation, as an Argument for that forbearance of *Pearth* Articles, which ye require of us: for there is a great difference betwixt the omiſſion of a duety commanded by a Law, and an avowed, or profeſſed, yea, ſwome diſobedience of the Law.

55. Laſt of all, whereas ye ſay, that we, by maintaining the neceſſity of private Baptiſme and Communion, doe condemne the practiſe of this our Church, from the Reformation, till *Pearth* Aſſembly, and put no ſmall guiltineſſe upon other reformed Churches, who uſe not private Baptiſm and Communion at all, but abſtain from them as dangerous: we anſwere, that we have, in all modeſty, proponed our own judgement, concerning private Baptiſm, and private Communion,

Communion, *neminem judicantes* (as *Cyprian* said of old, *in concilio Carthag. in præfat.*) not taking upon us, to censure or condemne the practise either of this Church, in times preceeding *Pearth* Assembly, or of other reformed Churches. We can not indeed deny, but we dissent from them: and if this be a condemning of them, we may no lesse justly say to you, that you condemne the practise and doctrine not onely of our Reformers, in the particulars mentioned before in this same *Duply*, but also of diverse reformed Churches, and of the ancient Church, as we declared in our sixt *Demand*, and shall again speak of it in our sixt *Duply*.

A Defence of our Doctrine and Practise, concerning the Celebration of Baptism and the LORDS Supper in private places.

56. Ye desire us, wisely to consider, whether the desire which our people have of Baptism and Communion, in time of sickneſse, be not occasioned by prevailing of Popery, and through a superstitious conceit that people have of these Sacraments, as necessary to Salvatiō. We are loath to come short of you in dueries of charity, especially in good wishes; and therefore, we likewise wish you, wisely to consider, whether the neglect of these Sacraments in the time of sicknesse, which is in many parts of the Kingdom, proceed not from some want of a sufficient knowledge, and due esteem of the fruits of these high and Heavenly Mysteries.

57. It is well that ye acknowledge, that we minister these Sacraments in private, as necessary onely by the necessity of the Cōmandement of GOD; but withall ye conceive, that our people imagine, or seem to imagine them to be so necessary means, as that God hath tyed his grace to them. We desire you to judge charitably of those who are unknown to you; and withall we declare, that neither we doe teach our People, nor doe they think, for ought we did ever know, that Baptism is so necessary a mean unto Salvation, that without it GOD can not, or will not save any: yea, on the contrary, we are confident, that when Baptism is earnestly sought for, or unfeignedly desired, and yet can not be had, the Prayers of the Parents, and of the Church, are accepted by GOD, in stead of the ordinary mean, the use whereof is hindred

hindred, by unavoidable neceſſity: and ſo in this we depart from the rigid tenet of Papiſts. On the other part, we likewiſe teach, and accordingly our People learn, that Baptiſm is the ordinary mean of our entertance into the Church, and of our Regeneration; to the uſe whereof, GOD, by his Commandement, hath tyed us. *Ambroſe in obitum Valentiniani.* See Doctor *Field* in his 3. book of the Church. *Cap.* 32.

58. If the commandement of our Saviour, *Matth.* 28. 19. *Go ye, therefore, and teach all Nations, baptizing them, In the Name of the Father, and of the Son, and of the holy Ghoſt*, tye not Parents to ſeek Baptiſm to their Children, and Paſtors to adminiſter, when it is ſought, then have we no commandement at all, for baptizing of Infants, which is an Anabaptiſticall abſurdity: But if Parents and Paſtors, are tyed by this Commandement, then Parents ought to ſeek Baptiſm, to their dying Children, not baptized before (for then, or never) and Paſtors muſt accordingly performe that duety then, which is incumbent upon them. This is that which KING *James* of bleſſed memory, in a conference at *Hampton*-court, *Pag.* 17, reporteth himſelf, to have anſwered to a *Scotiſh* Miniſter, while he was in *Scotland*: The Miniſter aſked, *If he thought Baptiſm ſo neceſſarie, that if it be omitted, the child ſhould be damned? No*, ſaid the KING; *but if you being called to baptize the child, though privatlie, ſhould refuſe to come, I think you ſhould be damned.*

59. Ye ſay, (to avoide the ſtrength of this Argument) that the neceſſity of the commandement, ſtandeth onely for Baptiſm in publick; and, that no precept requireth Baptiſm, but when it can be had orderly, with all the circumſtances thereof: whereof ye ſay this is one, that it be adminiſtred in the preſence of that viſible Kirk, wherof the Children are to be members. Thus, firſt, ye condemne as unlawfull the adminiſtration of Baptiſm even in the Church, God-fathers, and God-mothers, being preſent, if the whole Congregation be not preſent there; and the like doctrine we find in others, alſo cited on the Margin, which ſoundeth ſo harſhly in the ears of ſome of your own adherents, that they can not be perſwaded that this is your doctrine. Secondly: the Commandement of CHRIST tying us to Baptiſme, hath no ſuch addition either of the preſence of the Congregation, or yet of the materiall Kirk. This belongeth but to the Aſſemblie ſolemnity, and not to the neceſſary lawfull uſe of Baptiſme. Where of *Pearth*, GOD *Altare Damascen. p.* 828. *and* 853. Reexaminetion of the Con- *pag.* 227.

GOD hath tyed this ſolemnity to Baptiſm, ye can not ſhow by holy Scripture: but where GOD hath tyed us to Baptiſm, we have already ſhown. It is true, ſolemnities ſhould not be lightly omitted: but the Law ſayeth, *When evident equity requireth, they may be diſpenſed with* for according to that ſame Law, *That which is chief and principall, ſhould not be ruled by that which is acceſſory*, but contrariwiſe. As for the place of Baptiſm, we may ſay of it, as *Tertullian* ſayeth of the time thereof, in the 19 chapter of his Book of Baptiſm, *Every day is the LORDS, every houre, day, and time, is fit for Baptiſm: it may want of the ſolemnity, but nothing of the grace.* Neither is ſuch a number, as ye require to be preſent, neceſſary in this caſe. Our Saviour hath taught us, *Matth.* 18. 19. *That if two ſhall agree on Earth, as touching any thing that they ſhall aske, it ſhall be done for them, of his Father which is in Heaven: For* ſayeth he, *where two or three are gathered together in my name, there am I in the midſt of them.* We beſeech you, therefore, Brethren, to take heed, that ye preſcribe not to mens conſciences, Rites of neceſſity, without clear warrand from GODS word, by which ye will never be able to prove the neceſſity of this circumſtance required by you in Baptiſm.

In regulis juris in Texto Reg. 42.

60. The practiſe of the primitive Church, both in the Apoſtles times, and thereafter, agreeth with this doctrine and practiſe of ours. Sainct *Philip* baptiſed the *Eunueh* on the way, *Acts* 8. *Ananias* baptized *Saul* in a private houſe, *Acts* 9. Sainct *Paul* baptized the Jaylour in his houſe, *Acts* 16. If ye anſwere as others doe, that the neceſſity of the infancy of the Church, excuſed the want of the preſence of a Congregation: we reply, that the ſame neceſſity is found in the caſes whereof we ſpeak: for as unpoſſible it is for a dying infant, who about mid-night is at the laſt gaſpe, to enjoy the preſence of the congregation, as it was impoſſible for any of the afore mentioned, the *Eunuch*, *Saul*, or the *Jailor*, to have had a Congregation preſent at their Baptiſm, yea, more impoſſible; and why ſhould there not be the ſame effect, where there is the ſame reaſon?

61. The practiſe of the ancient Church, in this, is alſo clear for us. This is manifeſt from the 76 Epiſtle of S. *Cyprian*, from the Oration of *Gregorie Nyſſen*, againſt them who delayed their Baptiſm, from S. *Baſill*, in his 13 *Homilie*, which is an exhortation to Baptiſm,

Gregorie Nazianz. Orat. 40.

Tom. 1.

Tom. 1. from *Gregorie Nazianzen*, in his 40. Oration, whose words we have cited upon the margine. Hence although two set times were appointed, for solemn Baptism, yet the case of necessity was ever excepted. This is clear by the foresaid Testimonies, as also by these following, *Siricius Epist.* 1. *cap.* 2. *Tom.* 1. *Concil. Gelas. Epist.* 9. *ad Episcopos Lucaniæ, Tom.* 2. *Concil. Conc. Antisiodor. cap.* 18. *Tom.* 2. *Conc. Matisc. on.* 2. *cap.* 3. *Tom.* 2. *Concil. Conc. Meldens. cap.* 48. *Conc. Triburiens. cap.* 12. *Concil. in Palatio Vernis cap.* 7. *Conc. Wormatiens. cap.* 1. *Tom.* 3. *Concil.* The learned *Causabon*, in his 16 exercitation, cõsidering all this, sayeth, *Woe to them, that in the administration of this Sacrament, deny their duety to dying Infants, under pretence of I know not what Discipline.* To this same purpose the learned *Martin Bucer*, in the 15 Chapter of his censure of the *English Liturgie*, considering Baptism of sick Infants privatly, sayeth, *In this Constitution, all things are holily set down.* This same practise also is allowed by Doctor *Whitaker*, in his Book against *Reynolds*, *Pag.* 48.

Ἐπὶ τοῖς ἐμέλλω βαπτίσειν καὶ χρηματίσειν, τὰ μὲν ὥρισται προθεσμίαις φιλοτιμούντως τῷ ὃ ὅπως χρεὼν ἦν νομοις, ἀμφοτέρα, μὲν τὸ καιρῷ μὲ συγχωροῦντος.

Upõ these wordes, *Nicetas* his Interpreter, speaketh, thus; *Baptismum suscipe quamdiu minime circumtepugnant is qui te baptismi aqua tingere parat, & qui pœcuniarum tuarum hæres futurus est. Ille videlicet studiose agens atq; contendens ut ea quæ ad vitæ exitum necessaria sunt, suppeditet, hoc est, ut te salutari aqua tingat & dominicum corpus impertiat, hic contra ut testamento hæres scribatur.*

62. The Congregation, say ye, whereof the child is to be a member, hath interest in this, and therefore ought to be present, no lesse then at excommunication, whereby a rotten member is cut off. In this case of necessity, there is no prejudice either to the child, or to the congregation, thorow the want of the congregations presence: for there is no neglect, nor contempt of the congregation in this case, or of any of the members thereof: and the child by Baptism, though privatly administred, is ingrafted into CHRIST, and so being joined to the head of the Church, becommeth also united unto the Church, which is his body. If excommunication require the presence of the whole congregation, because the power of binding and loosing, is delyvered by CHRIST to every particular Church, or congregation, collectively taken as it is affirmed in the Dispute against the *English* Popish

Popiſh Ceremonies, *Part.* 3. *Cap.* 8. *Pag.* 182. then it is not alike with Baptiſm, the power whereof is committed to the Paſtors of the Church, *Matth.* 28. But although that ground be not true, as we think it is not, yet excõmunication is done in preſence of the People. For this cenſure may not be inflicted, but onely for publick offences; and therefore muſt be publick, as the offence is, *That others alſo may fear*, 1 *Tim.* 5. 20. and have no company with the *delinquent, that he may be aſhamed*, 2. *Theſſ.* 3. 14. and ſo your ſimilitude holdeth not.

63. As for the adminiſtring of the Sacrament of the LORDS Supper, we ſay it is moſt profitable, for comforting of the Soules of men, fighting with the terrous of death; and that the caſe may fall out, wherein they moſt ardently deſire it, and conſequently, that Paſtors who are the Stewards of GODS Houſe, ought not to deny to his Children, ſo hungring and thriſting in this conflict, that heavenly refreſhment: which we are not aſhamed, with the ancient Fathers, to call, ἐφόδιον, or *Viaticum*, though ye ſeem to condemne this. It is manifeſt by the writtings of the ancient Fathers: *Juſtine* Martyr, in his 2. Apology: *Euſebius*, in the 6 Booke of his Story, 36. Chapter, and others, that the Sacrament was adminiſtred to ſick perſons privatly. The famous *OEcumenick* Counſell of *Nice*, in the 13 *Canon*, and ſecond part thereof, appointeth the ſame, or rather confirmeth the ancient Lawes thereanent. The like we may ſee in the 76 *Canon*, of the fourth Counſell of *Carthage*. See *Balſamon* alſo, upon the 20. *Canon* of the Counſell of *Carthage*, where ſpeaking of dying perſons, he ſayeth, *That the LORDS Supper ſhould be carefully adminiſtred unto them; and Baptiſm, if they be not baptized*. Hence Biſhop *Jewel* in his Diſpute againſt *Hardings*, *Pag.* 32. ſayeth, *That certain godly perſons, both men and women, in time of perſecution, or of ſickneſs, or of other neceſſitie, received the Sacrament in their houſes*, it is not denyed. The ancient Fathers alſo call this Sacrament *viaticum*, or a proviſion for our journey. So the Fathers, in the fourth counſell of *Carthage*, ſpeak, *Canon* 78. So *Gaudentius* in his ſecond Treatiſe on *Exodus*. So in S. *Baſill* his *Liturgie*, we find this Prayer, that the participation of theſe ſacred things, may be the *viaticum* of eternall life. So *Concil. Vaſ.* 1. *Can.* 2. So *Paulinus in vita Ambroſii*. Whence *Cauſabon*, in his anſwere to the Epiſtle of Cardinall *Perron*,

Pag.

Conſilium Nicenum, Can. 13.

Καθολου δὲ καὶ περὶ παντὸς τοῦ τελευτᾶν μέλλοντος, ἀπὸ τοῦ νῦν ἐφοδιάσαι τὴν ψυχὴν τοῦτον τῇ μεταλήψει τῆς ἁγιωτάτης καὶ ἐπουρανίου καὶ φοβερᾶς θυσίας.

Pag. 49. sayeth, *The Church of* England *not onely distributeth, the Balsamon mysticall bread to the faithfull in the publick Congregation, but also* his wordes *administrateth to dying persons this* viaticum, *as the Fathers of the* are, Οὗτοι γὰρ μαλλὸν ἐφοδιάζεσθαι ὀφείλυσι διὰ τῆς τῶν ἁγίων μυστηρίων μεταλήψεως, καὶ διὰ τοῦ θείου βαπτισματος, ἂν ὦσιν ἀβάπτιστοι.

Counsell of Nice, *and all Antiquitie, call it.*

64. Learned *Calvin* was of this mind: *Many and weightie reasons*, sayeth he, *Epist.* 361. *move me to think, that the Communion should not be denyed to sick persons. Zepperus*, in his first Book of Ecclesiasticall policy, and 12. Chapter, hath these words of this matter, *One thing remaineth yet to be resolved*, to wit, *concerning the cõmunion of sick persons. Albeit some think otherwise, yet it seemeth, that the holy Supper may not, nor ought not, to be denyed to them that seek it. For if it was appointed for the confirming of our faith, and increase of our Comunion with* Christ; *if we ought by the use of it to testifie our faith & studie of repentance; why should they be deprived of so great a good, who fight with long diseases, or are in danger of their life? When doeth Satan labour more stronglie to shake nnd brangle our faith, then when we are exercised with bodily diseases? When do our consciences tremble more, and stand in need, of the most ample corroboration of faith, then when we find that death is knocking at the doore, and that we are called to compear before the Tribunall of GOD? Hieronymus Zanchius*, is of the same mind. Thus he writeth in an Epistle of his to *John Crato*, Physician to the Emperour, *I have nothing to say of the question propõned by you, but that I subscrive to your judgement, providing this be done when necessitie requireth, and it be administred to them, who through sicknesse, cannot come forth with others in publick. For since CHRIST denyeth this to none of his Disciples, how can we refuse it to sick persons, who desire it before they depart hence, and that not out of any superstition, but that their minds may be the more comforted, and raised up? Martin Bucer*, in the 22. Chapter of his forementioned censure, considering that part of the *Liturgie*, wherein the administrating of the Communion to sick persons is set down, sayeth, *Things here commanded, are agreeable enough to holie Scripture: for it availeth not a little, to the comforting of troubled Soules,*

 to re-

to receive the Communion of the LORD. Yea, he hath written a particular and moſt devote Treatiſe, directing Paſtors how to adminiſter the Communion to ſick perſons: and yet we truſt, ye will not call him a Papiſt, ſince he was ſo hatefull to Papiſts, that after he was dead, they raiſed up his bones and burnt them. *Peter Martyr*, writting upon the 10. Chapter of the 1. Epiſtle to the *Corinth.* ſpeaking of the LORDS Supper, hath theſe words, *They ſay it moſt be given to ſick perſons: I confeſſe* ſayeth he, *but the myſtery may be celebrated before the ſick perſons.* It is to be remarked alſo, that often times it falleth out, that ſome perſons are affixed to their beds by ſickneſs, for the ſpace of five or ſix, yea, ten yeares, or more: And how can we deny the comfort of this holy Sacrament to thoſe all that ſpace, eſpecially when they earneſtly long for it?

65. This doctrine and practiſe of ours, tendeth not to the contempt of the Sacraments, (as ye would bear upon it) it is plaine contrary: for by this practiſe, we ſhow, how much we reverence the Commandement of GOD, and how highly we eſteem of his ordinances, which we ſo earneſtly ſeek after; whereas on the other part, the practiſe of others, leadeth people to the contempt of the Sacraments, becauſe they are moved thereby, to thinke, that there is no ſuch neceſſity and efficacy in them, as Scripture, and the conſent of Chriſtians, hath aſcribed thereunto. As for other abuſes, rehearſed by you, as fruites of private Baptiſm, ſince you bring no proofe for what ye ſay in this, we oppone our juſt denyall, to your bare and unjuſt aſſertion.

66. Laſtly, ye advertiſe the Reader, that ye think not the materiall Churches, but the ordinary meetings, neceſſary to the lawfull adminiſtration of the Sacraments, leſt any ſhould conceive that ye entertaine a ſuperſtitious conceit of places. We think, ye might have ſpared this advertiſement: for we find, that they who oppugne our doctrine and practiſe in this point, are ſo far from being in danger of the extremity mentioned by you, that on the contrary they teach, that the Church is a place no more holy, then any other, and that it may be indifferently uſed to ſacred or civil uſes: which in our judgement is not agreable, either to holy Scripture, or to ſound Antiquity. See *Euſebius* in his eccleſiaſtick Hiſtory, *Lib.* 10. *cap.* 3. *Chryſoſt.*

Altare Da maſcen. p. 341. diſp. againſt the *Engliſh* po-

homil.

homil. 36. on the first Epistle to the *Corinth.* S. *Augustine*, in his first Book of the city of GOD, *cap.* 1. *Codex Theodasianus, Lib.* 9. *Titul.* 45. *de his qui ad Ecclesias confugerunt. Conc. Gangrens. Can.* 21. *Popish Ceremonies, Part.* 3. *Cap.* 1. *Sect.* 2. Re-examination of the Articles of *Pearth. pag.* 143.

The V. DUPLY.

THe indifferent Reader may perceive, by our former *Duply*, that your *Answere* to our first exception, taken from the obedience, due to Authority, and from our judgement, concerning the administration of Baptism, and the LORDS Supper, to dying persons in private places, hath not given satisfaction.

2. We asked of you, in our fift *Demand*, how we can subscrive the negative Confession, as it is propounded by you, without contradicting the positive Confession, approved by Parliament, holden *Anno* 1567, since the positive Confession, *chap.* 21. declareth, that Rites are changeable, according to the exigency of time, and consequently that no perpetuall Law, may or ought to be made of them, and the negative Confession maketh a perpetuall Law, concerning the externall Rites of the Church; at least according to your judgement, who urge the subscriving of this *Covenant* and Confession upon us? we urged farther in our *Reply*, that the late *Covenant* bindeth us to the old *Covenant* made *Anno* 1581; for by your late *Covenant*, ye professe your selves bound to keep the foretaid nationall Oath (as ye call it) inviolable: and that old *Covenant*, or Oath, bindeth us to the discipline which was then; and that discipline comprehendeth all the externall Rites of it, (as ye have in all your writings professed, especially in that late Book entituled, *The dispute against the English Popish Ceremonies*: whence in your Sermons, and printed Books, since the Assembly of *Pearth*, ye have been still accusing us of Perjury.) So from the first, to the last, the late *Covenant* bindeth us to the policy which was then; and consequently, maketh a perpetuall Law, concerning the Rites of the Church, as if they were unchangeable.

3. Your Answere to this Argument, is not sufficient, nor to the purpose,

purpoſe. 1. Ye put off, without any Anſwere, that which we alleadgē out of a Diſpute, againſt the *Engliſh* Popiſh Ceremonies; and, in ſtead of anſwering, wiſh, that what we have thence, or from any other Treatiſe of that kind, were keeped to another time. Pardon us, that we wiſh greater ingenuity, and a more direct Anſwere. Conſider the words of that Treatiſe before cited, *Part.* 4. *Cap.* 8. *Sect.* 8. *No man amongſt us can certainly know, that the Diſcipline meaned and ſpoken of in the Oath, by thoſe that ſwear it, comprehendeth not under it thoſe points of Diſcipline, for which we now contend, and which this Church had in uſe at the ſwearing of the Oath. Shall we, then, put the breach of the Oath in a fair hazard? GOD forbid.* The ſame we find to be the judgement of others alſo, who have oppoſed the Articles of *Pearth*, and Epiſcopall Government. Since, therefore, we deſire to be reſolved, concerning the right meaning of the negative Confeſſion, leſt by it we condradict the poſitive Confeſſion, approved in Parliament: Had we not reaſon to propone this difficulty to you, who require our ſubſcription, and came hither, to reſolve our Scruples? If ye condemn the judgement of theſe your Brethren, who were Authors of theſe Treatiſes, why doe ye not openly proteſs, that ye, and the reſt of the Authors of the late *Covenant*, diſallow it? If ye doe approve it, as we have great reaſon to think ye doe, ſince ye have ſtill oppoſed the Articles of *Pearth*, and Epiſcopacy, and doe expreſly referre us to thoſe Treatiſes in your ninth *Anſwere*: How doe ye not ſee, that, with a good conſcience, ye can not require us, to ſwear, and ſubſcrive, that which ye know to be contrary to our minde? Remember, we pray you, the words of the former Treatiſe, in the place before cited, put the caſe, it were doubtfull and queſtionable, what is meaned by the word Diſcipline in the Oath; yet *pars tutior*, the ſafer way were to be choſen; which is affirmed there to be this: that the points practiſed by us, are abjured in the negative Confeſſion.

4. Secondly: whereas ye ſay, That none of you would refuſe to ſwear the ſhort Confeſſion, becauſe we have expounded ſome Articles of it contrary to your minde: we reply, that this anſwere ſatisfieth not: for you ſwearing the negative Confeſſion, notwithſtanding of the contrary Interpretation of them who differ in judgement from

from you, ſhoweth not, how the apparent contradiction betwixt it, and the poſitive Confeſſion, objected by us, is reconciled by you the propounders and urgers of it. Moreover, if we did urge you to ſubſcrive the negative Confeſſion, when in the mean time we were perſwaded, that our interpretation of the Articles thereof, were contrary to your judgement; we were bound to labour to informe your judgement, before we did exact your Oath: and, conſequently, by the law of Charity and Equity, ye are obliedged, not to require our Oath, till firſt ye doe that, which is ſufficient, to make our judgement conforme to yours: which as yet ye have not done.

5. Thirdly: ye ſay, your deſire is, that both of us keep our meaning of the negative Confeſſion, according to our diverſe meaſures of light, and only promiſe forbearance: which, ye ſay, we may doe, becauſe that we think the points controverted, to be indifferent: we anſwere, that ye ſtill flee the point in queſtion: for it is another thing for us, to keep our meanings, and another thing for us, to ſwear a *Covenant*, when we are not perſwaded of the trueth thereof. Ye might, and may ſtill enjoy your meaning for us: but how we can keep our meaning, and ſubſcrive your *Covenant*, we ſee not; ſince we think the one repugnant to the other. Neither is it forbearance only that is required, as we have ſhown before; nor yet can we ſwear forbearance, the Law ſtanding ſtill in vigour, and Authority requyring obedience. Laſtly: we think not all the points contraverted, to be indifferent, as was before declared.

6. Thus it may appear, how ye have dealt with our *Sorites*, as ye call it. The like dealing we find anent our *Dilemma*; the hornes whereof, (as ye ſpeak) ye labour to turn againſt our ſelves, by aſking. To which of the members of the diſtinction, we referre *Pearth* Articles and Epiſcopacy? *If* ſay ye, *they were abjured in the negative Confeſſion, we are perjured for the practiſing of them: and if left indifferent by that Confeſſion, we may, notwithſtanding of that Confeſſion, forbear the practiſe of them.* Firſt, Your *Queſtion* is not pertinent: For the diſtinction is not ours, but yours. And to what purpoſe is it to you, to know, to what member of your diſtinction, we referre the Articles of *Pearth*, and Epiſcopacy? Secondly: There is no ſtrength in either of the Hornes of your *Dilemma*: For, by turn-

ing it wrong, you have made it your own. The one horne is, That if the Articles of *Pearth*, and Episcopacy, be left indifferent, by the short Confession, we may forbear the practise of them. First, This meeteth not the horne of our *Dilemma*, which was, if we be not tyed, by the negative Confession, to the ommission of these things; then why have ye, in all your writings against us, exprobrated to us, Perjury, for violating of the Oath contained in that Confession? To this no word by you is answered here. Secondly: Suppone these things were left indifferent by the negative Confession; yet may we not forbear the practise of them: because, since that Confession, Lawes have passed on them; which remaining in vigour, require our Obedience as we said before.

7. The other horne of your *Dilemma*, is, that if these points were abjured for ever, before *Pearth* Assembly, then wee, who practise them, are perjured. To which we answere, That it followeth not: for we never did swear to that negative Confession. And therefore, though these points were abjured therein, yet are we free from all guiltinesse of Perjury. And in the mean time, ye have not resolved, how he who is perswaded, of the lawfulnesse of those points, can swear the negative Confession, if by it the Swearer be tyed, to the abjuring of those points, which was the other part of our *Dilemma*. Thus if ye will consider rightly, ye may perceive, that, our *Dilemma* standeth unmoved, with the hornes of it still towards you. Ye farther insinuate, that our Reasons, are not solide and grave, but velitations of such a sort as ye looked not for. Let the judicious Reader, pronounce his sentence of this; only we wish, that ye had chosen rather to satisfie, then to contemn our reasons. That which ye here againe adde, concerning the change of Cōmissioners, is answered in our fourth *Duply*.

8. To give light to your former discourse, ye subjoine a distinction of discipline, into three members: First, ye say, it is taken for the rule of Government of the Church, and censure of manners, by office bearers appointed by CHRIST: and thus, ye say, it is unchangeable. Secondly, for constitutions of councills, and Acts of Parliament, about matters of Religion: And thus, ye say, it is alterable, or constant, according to the nature of particular objects. Thirdly: for the ordering of circumstances, to be observed in all actions, divyne, and humane,

humane: and ſo ye ſay it is variable. Firſt, by theſe diſtinctions, the matter ſeemeth rather to be obſcured, then cleared. For ye doe not expreſſe, in which of theſe ſenſes the diſcipline mentioned in the negative Confeſſion, is to be taken, which was the point required of you.

9. Secondly: ye ſeem by this diſtinction, to intangle your ſelves yet more. For, firſt, if ye take the name of diſcipline, in any one, or any two of theſe ſenſes, what ſay ye to theſe following words of your *diſpute againſt the Engliſh Popiſh ceremonies, Parte 4. cap. 8. Sect. 8. The Biſhop doeth but needleſly queſtion, what is meaned by the diſcipline whereof the Oath ſpeaketh. For howſoever in Eccleſiaſticall uſe, it ſignifieth often times, that Policie, which ſtandeth in the cenſuring of manners; yet in the Oath it muſt be taken in the largeſt ſenſe; namely, for the whole Policy of the Church. For, 1. The whole Policy of this Church, did, at that time, goe under the name of diſcipline: and thoſe two Books wherein this Policy is contained, were called* the Books of diſcipline. *And without all doubt, they who ſwore the Oath, meaned by diſcipline, that whole Policy of the Church which is contained in thoſe Books.*

10. Secondly, when that little Confeſſion was framed, the government of the Church was only by Presbyters, and not by Biſhops: and, therefore, if ye think, that the name of diſcipline, in that Confeſſion, comprehendeth under it the firſt part of your diſtinction, (which, as we conceive, ye will not deny) ye may eaſily perceive, that we are urged by you, to ſweare, and ſubſcrive againſt our Conſciences; ſince we think the rule of the government of the Church, which then was to be changeable; and, that the Government was lawfully changed, by following Aſſemblies, and Parliaments, from Presbyters, to Biſhops.

11. Thirdly: If theſe Conſtitutions of Counſells, concerning objects alterable, mentioned in the ſecond member of your diſtinction, be one, & the ſame, with ordering of variable circumſtances, mentioned in the third member; why have ye diſtinguiſhed the one from the other? But, if they be different, then ye grant, that Eccleſiaſtick conſtitutions, may be made concerning ſome alterable matters of Religion, which are not bare circumſtances; which is repugnant to your ordinary doctrine; whereby ye maintain, that nothing changeable, is left to the determination

See the *Diſpute againſt the Engliſh Po-*

Popish Ceremonies, part. 3. cap 7. sect. 5.

mination of the Church, in matters of Religion; but onely circumstances of Actions. We can not see, how ye can maintain this doctrine, and yet oppose the determinations of the Church, concerning Ceremonies, which are indifferent.

12. We had reason to inquire your judgement, concerning Rites or Ceremonies, which are not of divine Institution, whether they be lawfull, or not, though ye still shun the declaring of it. Since by your *Covenant*, ye intend a reformation of Religion, and a recovering of the Liberty and Purity of the Gospell, as ye speak; if ye in your judgement, condemne such Ceremonies, (as ye insinuate) we can not expect, but that, if ye obtain your desires, all such Rites shall be expelled and condemned, especially since by this your late *Covenant*, ye tye your selves to that old *Covenant*, wherein ye disclaim and detest all Rites brought into the Church, without the word of GOD. Now, we can not concurre with you, for promoving this end, because such a judgement, is plain contrary to ours, yea, contrary to the universall judgement and practise, of the Ancient Kirke, repugnant also to the judgement of the Protestant Churches, and most famous Divines therein, as may appear by the quotations on the margine. But if ye be of the same mind with us, and think, that there are some Rites of that kind lawfull, why doe you hide your minde from us, and would be no small advancement to your cause, by removing this great offence?

The late *Confession of Helvetia, cap. 27* *Confession of Bohem. cap. 15.* *English Confession, art. 15. Cō fession of Auspurg. art. 15. art. 7. Confession of Wirtemberg. art 35. Confession of Sweveland, cap. 14. Calvin. Institut. lib. 4. cap. 10. §. 30. Oecolampadius Epist. Lib. 4. pag. 818. Zepperus Polit. Eccles. pag. 138. 142. 143. Zanchius, in quartum praeceptum. Melanchton, in many places. &c.*

Of Matrimoniall Benediction, and God-fathers in Baptism.

13. As for solemn blessing of Marriage, we asked, what warrand ye had for it, by precept or practise, set down in GODS Word. In your

your Answere ye insinuate, that it is a blessing of the people commanded in the Law, and more plainly we find this set down in the Dispute, against the *English Popish Ceremonies, Part. 3. Cap. 2. Sect. 10. Yet plain it is from Scripture it self, that Matrimoniall Benediction, ought to be given by a Pastor, for GOD hath commanded his Ministers to blesse his People, (Numb. 6.)* First, who ever before you, did ground the necessity of solemne blessing of Marriage upon these words, *Numb. 6. 23. Speak unto* Aaron, *and unto his sonnes, saying, on this wise ye shall blesse the children of Israel, saying unto them: the LORD blesse thee, and keep thee:* &c. Learned *Melanchton*, was not so well versed in Scriptures, as to see this. For he sayeth in his Epistles, *Pag.* 328. Ye see that the Rite of the Ancients is, that the Bridegroom and Bride, are joined before the Altar, in the sight of GOD, and with the incalling of GOD. Which custome undoubtedly hath been ordained by the first Fathers, that we may consider that this conjunction was appointed by GOD, and is assisted by Him.

14. Secondly: By this commandement of GOD, to blesse the people, *Numb. 6.* either there is a necessity laid upon the Church, to blesse Marriages solemnly, or not. If ye say, there is not a necessity, then there is no Commandement of GOD there-anent, for it is necessary to obey GODS Commandement. If ye say, there is a necessity, what say ye then to your friend *Didoclave*, who in his Altar of *Damascus, pag.* 866, affirmeth, that neither the presence of the Congregation, nor blessing of the Minister, is necessary to this action? And if ye dissent herein from him, ye are holden to prove your opinion, by a necessary consequence from holy Scripture, which we are perswaded ye are not able to doe.

15. Thirdly: the commandement, to blesse the people, is no lesse, if not more generall, then that, 1. *Cor.* 14. 40. *Let all thinges be done decently, and in order:* on the which words, both ancient and recent Divynes, doe ground the lawfulnesse of the Ceremonies which we allow.

16. Fourthly: Since that commandement, of blessing the people, is generall, what reason have ye, for not including other civill important Contracts, especially that are performed with a Vow, or

promiſſorie Oath? A vow made to GOD, is a *Covenant* with GOD, as well as the Matrimoniall Oath. All Vows and Oaths, are Acts of religious Worſhip, although they be joined to civill Contracts: and, therefore, if becauſe of the *Covenant* with GOD, ye bleſſe Marriage ſolemnly, ye ought to doe the ſame, to other civill Contracts, wherein there is the like *Covenant*, by vertue of an Oath or Vow.

17. Fiftly: Whereas ye ſay, that though Marriage were a paction, meerly Civill, yet becauſe it is ſo important, ye would not with-hold Eccleſiaſtick Benediction from it, notwithſtanding of the abuſe of Poperie: we would underſtand, how this agreeth with the current Doctrine of thoſe that are of your minde: for we read in the Abridgement of *Lincolne, pag.* 17. *that we ſhould caſt away even ſuch things, as had a good originall, (if they be not ſtill neceſſary, and commanded of GOD) when once they are known to be defiled with Idolatry, or abuſed by it. So in the diſpute againſt the Engliſh Popiſh ceremonies, Parte* 3. *cap.* 2. *Sect.* 2. it is affirmed, *that Rites, ancient, lawfull, and agreable to GODS Word, ſhould, notwithſtanding, neceſſarily be aboliſhed, becauſe of their ſuperſtition, and wicked abuſe.* Ye adde, *that ye will not uſe Marriage ſuperſtitiouſly, according to the preſcript of the Service Book.* Ye did not find the *Service Book*, neither in our *Demands*, nor in our *Replyes*; yet we know not, how ye ſo often reach unto it.

18. Laſtly: of the ſtipulation of God-fathers in Baptiſm, inſtanced by us, in our fift *Demand*, ye have ſpoken nothing particularly, either in your firſt or ſecond *Anſweres*. We have no precept, or example of it in holy Scripture: yea, ſome of our learned Divynes affirme, that it was inſtituted by Pope *Higynus*: and ye will not deny, that it hath been much abuſed in Popery. How commeth it to paſſe, then, that this Ceremony is allowed, and uſed by ſome of you? we ſay, ſome; for we are informed, that ſome of your minde, doe not uſe it at all. See *D. Morton*, in his *defence of the three ceremonies, pag.* 24.

See *Peter Mart.* on the 6. *chap* of the *Epiſtle* to the *Rom.* & *Gerardus*, in *Loc Theolog. Tom.* 4.

The VI. DUPLY.

IN your firſt *Anſwere* to our fixt *Demand*, ye anſwered nothing to that

that, which we affirmed concerning the judgement of Divynes, ancient and moderne, who either have absolutely allowed these Rites, which were concluded in *Pearth* Assembly, or else have thought them tolerable, & such as ought not to make a stirre in the Church: neither did ye touch that, which we objected, cõcerning the venerable custom, and practise of the ancient Church, and the most eminent lights of it, which ye condemn in your interpretation of the negative Confession, contained in the late *Covenant*. Wherefore, in our *Reply* to that *Answere* of yours, we did hold your silence, for a granting of the trueth of that which we said, concerning so many Divynes, ancient and modern, who stand for us. Now in your second *Answere* to that *Demand*, ye labour to bereave us of this advantage, and granting that Divynes, both ancient and modern, are against you, concerning the lawfulnes of things controverted, (a thing to be noted by the Reader, and which should make you more sparing in your speaches of us who favour *Pearth* Articles, then ye are) ye say, first, that Divines, ancient, and modern, are against us also: and that both these propositions may be true, in respect they are both indefinite in a matter cõtingent. But our proposition concerning the judgement of Divines who stand for us, was more then indefinite. For albeit we said nor, that all are for us; yet we said, that many, yea, so many; meaning, that a great many are for us, and against you, in matters of lawfulnesse, and unlawfulnesse, and, consequently, in matters of faith. This expression of the number, ye were glad to passe by: because ye can not say the like of these, who favour your judgement, concerning the unlawfulnesse of those things. For, scarce know we any modern Divines, without his Majesties Dominions, that peremptorly condemn these Rites, as unlawfull, which were concluded in *Pearth* Assembly: and of Ancients, we mean the Fathers of the Ancient Church, wee know none at all, who are of your minde. How is it, then, that for these your new positions, ye make such stirre, and doe take such dangerous courses in hand.

Secondly: Ye say, that almost all Divines allow of such a forbearance, of things indifferent, as ye require of us. But ye will not be able to make this good: For, who of our Divines, have any-where allowed, in subjects such a forbearance of things indifferent, and lawfull,

full, as is conjoined with a totall and ſworn diſobedience to ſtanding Lawes, againſt the Prohibition of their Superiours.

Thirdly: That which ye ſay, concerning Innovations already introduced; to wit, that nothing is required of us, concerning them, but a Forbearance of them for a time; and, that we may condeſcend to it, without either diſobedience to Authority, or wronging of our Flock; it is already refuted, in the two former *Duplyes*.

The VII DUPLY.

OUr Reaſon proponed in the ſeventh *Demand*, is not ſufficiently anſwered, neither the impediment removed, as we have formerly made manifeſt, eſpecially in our fourth *Duply*. Whereas, for removing of our ſcruple, concerning your interpretation of the ſhort Confeſſion, ye tell us, that ye urge not upon us your meaning, but leave us to our own, till the matter be examined in an Aſſembly: We anſwere; we love not the ſwearing of an Oath, without clear interpretation thereof; and we approve not ſubſcription of ſuch a Covenant, with diverſe, or doubtfull meanings: neither doe wee think that a convenient mean, for ſolide Pacification. And as wee are free, in profeſſing our meaning, concerning the *Pearth* Articles, and Epiſcopacy; ſo we require of you the like plainneſſe, or then the reaſon of your retyredneſſe.

2. The *Pearth* Articles ye doe unjuſtly call Novations, if by this name ye underſtand, things repugnant to our reformed Religion, or forbidden by our publick Lawes: for theſe Articles are not of this ſort. Thoſe of them which we call neceſſary, the Aſſembly of *Pearth* did not conclude as indifferent, (as ye alleadge) neither can any ſuch thing be inferred from the words of the Acts of that Aſſembly. Therefore, we have no reaſon to change this opinion, as ye would have us to doe. We hold all the five points, to be lawfull, and laudable, and ſome of them more then indifferent, which alſo the words of the Synod it ſelf doe imply: ſo that, without juſt reaſon, it hath pleaſed you to ſay, that things formerly indifferent, are become neceſſary; and what was but lawfull before, and had much adoe to gain

that

that Reputation, is now become laudable. Thus again, we do plainly declare unto you, that the cauſe of our unwillingneſſe to ſubſcrive, or promiſe forbearance, is both the commandement of Authority, and alſo the neceſſity and excellency of ſome of the things commanded: beſides that, we think them all lawfull, and laudable. What we would doe, at the commandement of Authority, in the forbearance of the practiſe of thoſe things, for the peace of the Church, and Kingdom, ſhall be declared in our *Duply* to your thirteenth *Anſwere*, wherein ye urge this point again.

The VIII DUPLY.

WHereas ye doe remit the Reader, to your former Anſwere, and our Reply; we alſo remit him thereto, and to our firſt Duply; hoping that he ſhall reſt ſatisfied therewith.

2. We have, in thoſe places, anſwered your Argument, concerning your ſwearing, the defence of the KING, and his Authority, with a ſpecification, as ye call it; and have ſhown, that what hath not been looked to ſo narrowly, in this matter heretofore, is requiſite now, for the reaſons expreſſed in our eight *Reply*, and firſt *Duply*. Concerning the full expreſſion, of the loyalty of your intentions, to mantain the KINGS Perſon, and honour; whether, or not, ye have given juſt ſatisfaction, to thoſe who are neareſt to the KINGS Majeſty, (as ye ſay) we referre you, and the Readers, to that, which ye, and they, will find near the end of our firſt *Duply*. We wonder greatly, ye ſhould affirme, that we, by craving reſolution, doe wrong the KING, and our ſelves; or that ye, by giving of it, ſhould wrong them who are neareſt his Majeſtie, and alſo the *Covenant*, and the ſubſcrivers thereof. For our requiring of reſolution, in this matter of ſo great importance, is a pregnant Argument of our loyalty towards our dread Soveraigne, and of our care, to have alwiſe our own conſciences voide of offence, towards GOD, and towards Men. And your giving of ſatisfaction unto us, would have ſerved for farther clearing of your *Covenant*, and the ſubſcriptions thereof. Your pretence, that

by giving us ſatisfaction, ye ſhould wrong them who are neareſt his Majeſty, is grounded upon a wrong ſuppoſition, as if they had already received ſatisfaction by your Declaration.

3. GOD is witneſſe, we doe not wittingly and willingly multiply doubts, for hindring a good worke, or to oppoſe againſt a ſhining light, (as ye would have the Reader to thinke of us) but in all humility, and uprightneſſe of heart, doe declare our minde, and doe intimate our unaffected ſcruples. And we thinke it very pertinent, at this time, to crave reſolution of them, and to deſire your anſwere, concerning this maine duety, which is not fully expreſſed in your *Covenant*; whereas a more full expreſſion of it, had been very needfull, at this time.

4. Laſtly: Whereas ye complaine, that we took not ſufficient notice of you, while ye were amongſt us; ye may eaſily conſider, that our publick charges, and imployments, together with the ſhortneſſe of the time of your abode here, doe ſufficiently vindicate us, from any imputation of neglect in that kinde: and our doores were not cloſed, if it had pleaſed you, in Brotherly kindeneſſe, to have viſited us: which we ought rather to have expected of you, ſeeing ye came undeſired, to the place of our Stations, to deal with us, and alſo to deal with our people, againſt our will, before we had received ſatisfaction.

The IX. DUPLY.

AS ye doe referre the Reader, to your former *Anſwers*; ſo doe we referre him to our former *Replyes*, and *Duplyes*.

2. The meaning of the Act of the Aſſembly of *Pearth*, citing the wordes of the *Pſalm.* 95. is not (as ye doe interpret it) any perverting of the Text, neither tendeth it to inferr thereupon, abſolute neceſſity of kneeling, in all worſhipping of GOD, or in this part of his Worſhip, in the celebration of the holy Communion: but only to inferr the lawfullneſſe, and commendable decency of kneeling, in divyne worſhip; and that it is ſuch a geſture, as our lawfull ſuperiours may enjoine to be uſed, in GODS worſhip; and that religious adoration, and kneeling, is to be done to GOD only, although they ſin not, who uſe another geſture, where this is not required by Authority, but another

another appointed, or permitted.

3. We doe not kneel before the Sacramentall Elements, making them the object of our Adoration, either mediate, or immediate: neither doeth the Act of *Pearth* Assembly import any such thing. But all our Adoration, both outward, and inward, is immediately directed to GOD only, with Prayer, and thanksgiving, at the receiving of so great a benefite. Wherefore, your objecting of Idolatry, against us here, and in your other Treatises, is most unjust. We marvell also, how ye doe here refer us, to those Treatises, which in your twelfth *Answer*, ye seem to disclaime, finding fault, that any of us should lay hold on them, or build any thing upon them. As likewise ye here alleadge, that the Assembly of *Pearth* made Kneeling necessary in all points of GODS Worship; and, consequently, in receiving the holy Eucharist: not remembering, that in your seventh *Answere*, ye said, the Assembly had concluded the five Articles as indifferent.

4. Concerning the *Service-Book*, (which now is not urged) we have already answered. Neither find we any reason, of your uncharitable construction of us, or of the disposition of the people, as if they were now become superstitious. Nor doeth this time give any just cause of such feares, as are sufficient to overthrow the reasons of that Act of *Pearth* Assembly.

5. We did not in malice, but in love, say, that such a defence as ye professe here, according to your Protestation, and such meetings and conventions doe require the KINGS consent, and Authority, to make them lawfull, according to our judgement: whereof some reasons we have expressed before in our second *Reply*, which as yet ye have not satisfied.

6. It seemeth, that ye are either not able, or not willing, to answere particullarly and plainly, to our interrogatories proponed in our ninth *Reply*: and we would understand some reason, why ye doe so, in such a free and brotherly conference; seeing although ye doe otherwise interpret our meaning, yet truely we did not propone them to be snares to you, but to obtain satisfaction to our selves and others, for a peaceable end. As for your Questions, which ye throw against us, with plain profession to work us discontentment thereby, we shal here make an answere to them in meekness, and evident demonstration of

tion of our peaceable disposition.

Questions Answered.

7. YOur first Question, concerning the *Service-Book*, and book of *Canons*, is nowise pertinently proponed to us. If we did urge upon you the said books of *Service* and *Canons*, as ye doe now the *Covenant* upon us, we should particullarly and punctualy, declare our mind concerning them.

8. To your second Question, we answere, that it is our duety to enquire carefully, what is incumbent upon us by the Law of GOD, and man, towards our Prince. We doe not move questions of state, but doe answere to your propositions, resulting upon matters of state, and we doe labour, as it well becommeth all good Subjects, to be well informed, before we put our hand to any thing, which concerneth our due obedience to our Prince. As for that which here again ye alleadge, of his Majesties Commissioner, and wise States-men, as having received satisfaction from you, we referre you, as before, to our Answere made thereto, in our first *Duply*.

9. To your third Question, we answer; our assertion concerning the unlawfulnesse of Subjects their resisting the Authority, of free Monarchs, by force of Arms, even although they were enemies to the Trueth, and persecuters of the professors thereof, can not in the judgement of any reasonable man, import that we have the least suspition of our KING, that either he shall change his Religion, or shall fall upon his religious and loyall Subjects with force of Armes. We have often declared in these our Disputs, that we are fully perswaded of our KINGS Majesties constancy, in profession of the true Religion, and equitable disposition in ministration of Justice. And in testification hereof, we rest satisfied with his Majesties Proclamation, against which ye have protested.

10. To your fourth Question, we answere, because that we doe esteem subscription to your *Covenant*, neither to be warrantable by GODS word, nor to be a convenient mean for pacification, we hold it our duery, both to with-hold our hands from it, and to dehort our people from it.

11. To

11. To your fift Queſtion, we anſwere: 1. We hold it a wrong ſuppoſition which ye make, that the Prelates and their followers, are labouring to introduce Popery, and to make a faction. 2. We know our gracious KING, to be ſo juſt, and ſo wiſe, and ſo ripe in yeares and experience, that he will not ſuffer any of his Subjects, to abuſe his Majeſties name, in the execution of any injuſtice. 3. To make reſiſtance by force of Arms, againſt the KINGS publick ſtanding Lawes, and againſt his Majeſties publick Proclamations, is not (in our judgement) a convenient or lawfull way, for defending of the Religion, of the Liberties, and Lawes of the Kingdom, and of the KINGS Authority; but on the contrary it bringeth ſcandall upon our profeſſion. See our Reaſons in our ſecond *Duply*.

12. To your ſixt Queſtion, we anſwer, that in all free Monarchies, there is nothing left to ſubjects, in the caſe of perſecution, by their own Soveraigne Princes, but patient ſuffering, with Prayers and Tears to GOD, or fleeing from their wrath, as we have at length proved in our ſecond *Duply*. This doctrine did the people of *Alexandria*, learne of their holy Biſhop *Athanaſius*, as is evident by their own words, in their Proteſtation, ſubjoined to the Epiſtle of *Athanaſius*, *ad vitam ſolitariam agentes*. *If* (ſay they) *it be the commandement of the Emperour, that we be perſecuted, we are all ready to ſuffer Martyrdom.* Ἐ'ι μὲν ὖν πρόσταγμα (τοῦ Αὐγούστου) ἐστὶ διώκεσθαι ἡμᾶς, ἑτοιμοὶ πάντες μαρτυρῆσαι. *Tom.* 1. *Oper. Athanaſ. Pag.* 868. *Edit. Pariſ.* 1627. As for the nature of the Government of this Kingdom of *Scotland*, read the Book of King JAMES the ſixt of bleſſed memory, entituled, *The true Law of free Monarchies*, and the Preface of the firſt Book of *Regiam Majeſtatem*; where it is expreſly ſaid, of the KING of *Scotland*, that *He hath no Superiour, but the Creator of Heaven and Earth, Ruler of all things*. This our *Anſwere*, neither proceedeth from flattery, neither from any intention, to ſtirre up Princes againſt their loyall Subjects, nor from any aime at other worldly ends, (as ye doe uncharitably judge) but from our due fidelity to our KING, from our true love to our Countrey, and from our upright deſire to the Glory of GOD, and the comfort of our own Souls, in the Day of our Accounts.

The X. DUPLY.

ALthough we take you to be of the number of thoſe who penned the late *Covenant*, yet pardon us, to call your Gloſſes of it in queſtion, ſo long as ye doe not ſatisfie our Arguments, which prove them to be contrary to the very words of your *Covenant*. We have ſhown, in our *Replyes*, and now again in our fourth *Duply*, that the words of the *Covenant* import a perpetual adherance, to the whole externall Policy of the Church, as it was *Anno* 1581; and the removing of *Pearth* Articles, and Epiſcopacy, as of things contrary to the Liberty and Purity of the Goſpell. Whence we ſtill inferre, that theſe who have ſworn the *Covenant*, are tyed by their Oath, to vote againſt *Pearth* Articles, and Epiſcopacy: and, conſequently, can not, without prejudice, either diſpute, or give out a deciſive ſentence concerning them, in the intended Aſſembly.

2. Ye ſay, ye will not judge ſo uncharitable of us, as to think us ſo corrupt, that, in our opinion, ſince the time deſigned by us, nothing hath entered into the Church, beſide Epiſcopacy, and the Articles of *Pearth*, which can be prejudiciall to the liberty and purity of the Goſpell. We are glad, that although ye judge uncharitably of us, yet ye judge not ſo uncharitably: and, although ye think us corrupt, yet ye think us not ſo corrupt, as not to be ſenſible of theſe things. We told you our minde before, in our fourth *Duply*, concerning theſe abuſes, which ye think to have been occaſioned by *Pearth* Articles: and now we tell you, that if *Pearth* Articles, and Epiſcopacy, for theſe their alleadged conſequents, be altogether removed, the benefite which ye think our Church may receive, by removing of them, ſhall not, in any meaſure, equall her great loſſes.

The XI. DUPLY.

WEE complained in our *Demand*, of the uncharitableneſſe of your Followers, who calumniate us, as if we were favourers of Popery. And to ſhow how unjuſt this calumnie

lumny is, we declared, that we are ready, to ſwear, and ſubſcrive, our nationall Confeſſion of Faith, ratified and regiſtrated in Parliament: to which Declaration, we have now added our Oath, which we did ſwear, when we received the degree of Doctorate in Theologie, and have ſolemnly again renewed it, *Pag.* 81.82. In your *Anſwer* to that *Demand*, ye ſlighted our complaint, and did not ſo much as once mention it; which made us in our *Reply*, to complain alſo of you, who have ſhown your ſelves ſo unwilling to give us that teſtimony of our ſincerity in profeſſing the Trueth, which all who know us, think to be due to us. We expected, that in your ſecond *Anſwer* to that *Demand*, this fault ſhould have been amended. But, contrary to our expectation, we perceive, not only that ye are inſenſible of the grievous injurie done to us, by the calumnious reportes of others; but alſo, that ye have buſied your own wittes, to enquire, as ye ſay, in matters, to ſearch, and to try our wayes, and to expiſcate what ye could againſt us, by the unfriendly teſtimony of ſome, who, perhaps, are diſpleaſed with us, as *Achab* was with *Micaiah*, for the freedome of our admonitions. *Charity*, ye know, *thinketh no evill*, 1. Cor. 13. 5. *and covereth a multitude of tranſgreſſions*, Prov. 10. 12. 1. Pet. 4. 8. But uncharitable inquiſition, and prying into other mens doings, not only diſcovereth thoſe infirmities, unto which GOD will have every one of us ſubject, for humbling of us; but alſo bringeth even upon good men, a multitude of undeſerved Aſperſions. Brethren, we intend not to give you a meeting in this; for our reſolution is, *not to be overcome of evill, but to overcome evill with good*, *Rom.* 12. 21. And we are glad to ſuffer this for his cauſe, whoſe Trueth we maintaine, pitying in you this great defect of Chriſtian and Brotherly compaſſion; and praying GOD, not to lay it to your charge. Wherefore, we will not ſearch and try your wayes, as ye have done ours: but we will reflect our thoughts upon our ſelves, and ſee whether or not we be guilty of theſe things, which ye here reprehend in us.

2. Ye ſay, firſt, That we have taken an ample teſtimony to our ſelves. But what, we pray you, have we teſtified of our ſelves; but this onely, that in ſincere and zealous profeſſion of the Trueth, we are not inferiour to others; and, according to our meaſure, have ſtriven to be faithfull in all the dueties of our Calling? Ye have, indeed,

put

put more into our Apology, and ſay, that we have praiſed our ſelves, from our frequency of Prayer, extraordinary Humilations, and holyneſſe of Life, and Converſation, &c. For, as ye are loath to ſpeak any good of us; ſo ye would have the Reader believe, that we ſpeak too much good of our ſelves. But in this, as ye wrong us, ſo ye make the Reader to ſee, how negligently ye have read and conſidered our words. For, whereas in the ſecond part of our *Reply*, we told you, that we have other meanes, and more effectuall, then your *Covenant*, to uſe, for holding out of Popery; mentioning in particular, extraordinary Humiliation, frequency of Prayer, amendement of life, diligence in Preaching, and ſearching the Scriptures, &c. Ye imagine, that we doe arrogate to our ſelves, ſome ſingularity, in uſing theſe means; not conſidering, that it is one thing to ſay, that we may and ought to uſe theſe means, and another thing, to ſay, that we are ſingular, and eminent, above others, in the diligent uſe of them.

3. Next: Whereas ye ſay, that ye were deſirous, rather to hear that teſtimony, at the mouths of others, (as if ye had never heard our Pains and Labours, for the Trueth, commended by any) who knoweth not, but in this caſe, in the which we ſtand for the preſent, it is lawfull, and moſt expedient to men, to vindicate themſelvs, and their fidelity in their Callings, from the contempt and calumnies of others. We have in the Scriptures, notable examples of GODS deareſt Saints, who in ſuch caſes, yea, in other caſes alſo, without any derogation, to their ſingular humility, did fall out into high expreſſions, of their own vertuous and pious carriage. Who ever ſpake ſo humbly of himſelf as *Paul*, who calleth himſelf *leſſe then the leaſt of all Saints, Epheſ.* 3. 8. & yet elſewhere he ſayeth, *that he was not a white behind the very chiefeſt Apoſtles*; and, *that he laboured more abundantlie then they all*, 1. Cor. 15. 10. 2. Cor. 11. 5.

4. The defects, which by your ſtrict and curious Inquiſition, ye think ye have found in us, may be reduced into two points: One is, that we are too ſparing in our paines, in Preaching; and, that we often fill our places with Novices. The other is, that the ſmall pains which we have taken, are not fruitfull. And, to prove this, ye ſay, that Popery hath no leſſe increaſed in our City, under our Miniſterie, then any time before ſince the Reformation. As for the firſt of theſe,

to omit

to omit that which modeſty will not permit us to ſpeak, either of our own paines in teaching, or of yours, it is very well known, that in the caſe of ſickneſs, and extraordinary imployments in our callings, which but ſeldom doe fall foorth to us, it is both lawfull, and commendable to ſee, that our places may be filled, either with ſome actuall Miniſter, or, failing of that, with able ſtudents of Divinity, approven by publick Authority, whereof your ſelves can not be ignorant, in reſpect of your frequent Peregrinations, from your Stations.

5. As for the next point: Although it were true, yet *the Parable of the ſeed ſowen in diverſe ſorts of ground*, and the dolorous complaints, which theſe moſt painfull and thundering Preachers, *Eliah*, 1. *King*. 19. 10. *Iſaiah*, 53. 1. Paul *Gal*. 1. 6. and 3. 1. yea, of CHRIST himſelf, *Matth*. 23. 37. and *Luke* 19. 41. 42. made of the hard ſucceſſe of their laboures, may learne you to be more beninge in your cenſures of us, then ye are. In the mean time, it is known to his Majeſty, to the Lords of ſecret Counſell, and to all the Countrey here; as alſo it is evident, by many publick extant Acts of the ſaid ſecret Counſell, and of our Diocœſian Aſſemblies, that we have been as diligently exerciſed, in oppoſing of Popery, as any Miniſters in this Kingdom. Neither hath our ſucceſſe herein been ſo badde, as ye have given it out: for ſince our entry to the Miniſtry here ſcarce hath any man been diverted from the trueth, to Popery; ſome Papiſts have been converted, to the profeſſion of the Trueth, and others who were incorrigible, have been forced to depart from this Countrey. Yea, we think, that our ſucceſſe, in dealing with the Papiſts, had been undoubtedly greater, if they had not been hardened in their Errour, by your ſtrange and ſcandalous Doctrins, repugnant to Scripture, and ſound Antiquity.

6. That which ye ſay in the ſecond part of your *Anſwer*, concerning the powerfull effects of your *Covenant*, meeteth not with that which we did object, concerning the unlawfulnes of it. For, that which is not in it ſelf lawfull, can never be truely profitable to any. And *Solomon* hath told us, that *their is no wiſdome, nor underſtanding, againſt the LORD*, Prov. 21. 30.

7. As for the laſt part of your *Anſwer*, we have ſo often told you that your fear of the inbringing of the *Service-Book*, and *Canons*, is

cauſeleſſe: and ye have ſo oft denyed this, that it were folly to wearie the Reader any more with this matter. In the mean time, we tell you, that if your *Covenant* be unlawfull in it ſelf, (as we ſtill think it to be) your fear, although it were juſtly conceived, will never free your Souls of the guiltineſſe of it.

The XII. DUPLY.

TO juſtifie or excuſe your omiſſion, of publick diſallowing and condemning the publick diſorders, and miſcarriages of ſome who have ſubſcrived the *Covenant*; eſpecially the offering of violence to Prelats, and Miniſters, in time of divine Service, and in the Houſe GOD, whereof we ſpake in our twelfth *Demand*, and *Reply*: ye anſwer, firſt, that ye acknowledge not the *Service-Book*, for the LORDS Service. Ye might ſay the ſame of any Service Book, (If ye allow the Reaſons lately ſet forth in Print againſt the *Service-Book*) for there a Preſcript form of Prayer, is condemned, which directly croſſeth the practiſe of the univerſall Church of CHRIST, Ancient, and Recent.

Altar. Damaſc. pag. 120. Diſp. againſt the Engliſh Popiſh Ceremonies, part. 3. cap 8. digreſſ. 1

2. Ye alleadge, that ye acknowledge not the uſurped Authority of Prelats, for lawfull Authority. For ought we can perceive, by the Doctrins of thoſe with whome ye joine, ye acknowledge no lawfull Authority at all in Prelats, above your ſelves, and other Miniſters: and ye ſeem ſo to inſinuate ſo much here, by blaming us, for calling them, Reverend and holy Fathers. We are perſwaded of the lawfulneſſe of their Office, and therefore are not aſhamed, with Scripture, and Godly Antiquity, to call ſuch as are advanced to this ſacred Dignity, Fathers, and Reverend Fathers. Neither ſhould perſonall faults, alleadged by you, hinder our obſervance, till what is alleadged be clearly proven. For, ſo long as things are doubtfull, we ſhould interpret to the better part, *Luke* 6, 37. And it is a rule of Law, that in

Favorabiliores rei potiº quã actores habentur. ff. Lib. 50. *Reg.* 125.

a doubtfull caſe, the ſtate of a Poſſeſſor, is beſt; and, conſequently, of him that hither-to hath been in a poſſeſſion of a good name: as alſo, that in things doubtfull, we ſhould rather favour the perſon accuſed, then him that accuſeth.

3. If

3. If ye be of this ſame judgement, with us, concerning the lawfulneſſe of their Office, why doe ye not reverence them, as well as we? But if their very Office ſeem to you unlawfull, we eſteem your judgement contrary to holy Scripture, to all ſound Antiquity, and to the beſt learned amongſt reformed Divines. Hear what *Melanchton* ſayeth, *I would to GOD, I would to GOD, it lay in me, not to confirm the Dominion, but to reſtore the Government of Biſhops: for I ſee what manner of Policy we ſhall have; the Eccleſiaſticall Policie being diſſolved: I doe ſee, that hereafter will grow up, a greater tyrannie in the Church, then ever was before.* And again, in another Epiſtle to *Camerarius*, he ſayeth, *You will not beleeve how much I am hated, by thoſe of Noricum, and by others, for the reſtoring of Juridiction to Biſhops. So our Companions fight for their own Kingdom, and not for the Kingdom of CHRIST.* So in other places. See *Bucer, de Regno CHRISTI, Pag.* 67.

Melan. in an Epiſtle to *Camer. in Concil. Theolog.*

Melan. in an Epiſtle to *Camer. in Concil. Theol. pag* 90. *Quo jure enim licebit nobis diſſolvere πολιτείαν Eccleſiaſticam? Si Epiſcopi nobis concedant illa, quæ æquum eſſe eos concedere? Et ut liceat, certe non expedit. Semper ita ſenſit ipſe* Lutherus, *quem nulla de cauſa, quidem ut video, amant, niſi quia beneficio ejus ſentiunt ſe, Epiſcopos excuſſiſſe & adeptos libertatem minime utilem ad poſteritatem.* So in an *Epiſt. ad Epiſc. Auguſten. Deinde velim hoc tibi perſuadeas de me deque multis aliis nos optare ut pace conſtituta Epiſcoporum poteſtas, ſit incolumis. Et hanc plurimum prodeſſe Eccleſiis judicamus.*

4. Thirdly, Ye alleadge the zeal of the People; by reaſon whereof ye ſay, that it was nothing ſtrange, that in ſuch a caſe, they were ſtirred up to oppoſe. Suppone they had oppoſed, yet, that they ſhould have ſo oppoſed, as to have offered violence to ſacred Perſons, Prelats or Miniſters, who are ſpirituall Fathers, ſeemeth to us very ſtrange, for all that hitherto ye have ſaid. There is no zeal, without the extraordinary inſtinct of GODS Spirit, which can warrand men deſtitute of Authority, to lay their hands on ſuch perſons. *Touch not mine anoynted, and doe my Prophets no harme*, ſayeth the LORD, *Pſal.* 105. *Let all things be done decently, and in order*, ſayeth S. *Paul*, 1. *Cor.* 14. 40. *GOD is not the author of confuſion or tumult, but of peace*, ſayeth that ſame Apoſtle there, *verſe* 33. To this purpoſe *Gregorie Nazianzen* in his 26 Oration, ſpeaking of the chief cauſes of

Θορυβῶν χωρὶς λόγου καὶ ἐπιστήμης ἀρχόντων

of division in the Church, sayeth, *One of them is unrulie, ferventness without reason and knowledge*, and that another is, *Disorder and undecencie*, ἀταξία καὶ ἀκοσμία.

5. *The Sonne should account the person of his Father sacred, ff. de obsequiis, Leg. 9.* So we ought also to esteem of our spirituall Fathers: and, therefore, to offer injury to their persons, and that, in time of divine Service, must needs be a grievous sin. In the *Novell Constitutions* of *Justinian, Authent. Collat. 9. Tit. 6. Novella* 123. *de Sanctiss. Episcopis, &c. Cap-* 31. there is a remarkable Law to this purpose, cited upon the Margine. The like Law we find in *Cod. Justin. Lib. 1. Tit. 3. de Episcop. & Clericis Leg.* 10. Now although in these imperiall Lawes, the sanction be severe, yet we wish no such severity to be used amongst us, but praying GOD, to forgive them who have transgressed: We desire them to consider, that anciently amongst Christians, such doings were greatly disallowed.

Si quis cũ sacra mysteria celebrantur, in sãctam Ecclesiam ingrediẽs, Episcopo, aut clericis aut Ministris aliis Ecclesiæ injuriam aliquam inferat: jubemus hunc verbera sustinere, & in exilium mitti. Si verò hæc sacra Ministeria conturbaverit, aut celebrare prohibuerit: capitaliter puniatur. Hoc ipso & in Litaniis, in quibus Episcopi, aut Clerici reperiantur custodiendo. Et siquidem injuriam solum fecerit, verberibus exilioque tradatur. Si verò etiam Litaniam concusserit, capitale periculum sustinebit: & vindicare jubemus non solum civiles, sed etiam militares judices.

6. *Chrysostom*, speaking of the reverence due by people to Pastors, sayeth, *A man may now see, that there are not so great scoffs and reproaches, used by the unfaithfull, against the Rulers, as by those that seem to be faithfull, and to be joined with us. Let us therefore inquire whence commeth this negligence, and contempt of pietie, that we have such a hostilitie against our Fathers. There is nothing, there is nothing that can so easilie destroy the Church, as when there is not an exact jointure of Disciples, to their Masters; of children to parents, and of them that are ruled, with their Rulers. He that but speaketh evill against his brother, is debarred from reading the divine Scriptnres,* (for what hast thou to doe to take my Covenant in thy mouth *sayeth the LORD; and subjoineth this cause*, Thou sittest and speakest evill of thy brother,) *and thinkest thou thy self worthie to come to the sacred*

In his secõd homilie upon these wordes salute *Priscilla and Aquila. Tom 5. Edit. Savil. pag,* 327.

ſacred porches, who accuſeth thy ſpirituall Father? How agreeth this with reaſon? For if they who ſpeake evill of Father or Mother, ſhould dye, according to the Law; of what judgement is he worthie, who dare ſpeake evill of him who is much more neceſſarie, and better, then thoſe Parents? Why feareth he not, that the Earth ſhould open, and ſwallow him, or that thunder ſhould come from Heaven, and burn up that accuſing tongue? See him alſo, *Lib. 3. de Sacerdotio, Cap. 5. & 6.*

7. In the next place, ye ſay, that the keeping of GODS Houſe, from pollution and ſuperſtition, belongeth to Authority, to the community of the faithfull, and to every one in his own place, and order: but, certainly if every one, or all the community, keep their own place, and order, they can doe nothing in this, by way of force, without, far leſſe againſt Authority. Hence *Zanchius*, in his firſt Book of Images, Theſ. 4. ſayeth, *Without Authority of the Prince, it is lawfull to none in this Countrey, to take Idoles out of Churches, or to change any thing in Religion: he that doeth ſo, ſhould be puniſhed, as ſeditious.* This he confirmeth by reaſon, and by the teſtimony of S. *Auguſtin, Tom. 10. de Sermone Domini in Monte, Homilia 6.* And a little after, he ſubjoineth; *Auguſtin* handleth this Argument pioufſlie, he dehorteth his people, from ſuch a practiſe, and ſayeth, That it is *pravorum hominum, & furioſorum circumcellionum.*

8. As for your vehement accuſations and threatnings, (here, & Anſwer 14) againſt the writer of the late *Warning* to the Subjects in *Scotland*, ye may eaſily perceive, by the printed Edition of that WARNING, and by the Printed Editions of our *Replyes*, that, that offence is taken away. And now, reverend Brethren, why are ye pleaſed thus to digreſſe from the matter in hand, to waken and hold on foot, perſonall quarrels againſt your brother, by digging up buried words, and renewing haske interpretations thereof, contrary to his loving intentions, and after that himſelf, for ſatisfaction to all men, hath ſo publickly diſallowed and aboliſhed theſe words? This uncharitable dealing, can bring no advantage to the cauſe which ye mantain, but rather maketh it the more to be diſguſted, in conſideration of your too great eagerneſs to ſtir up hatred againſt your neighbour, and to work him trouble; whome ye ought not to perſecure with implacable wrath, which worketh not the righteouſneſſe of

GOD; nor to exasperat against him his other dear Countrey-men: but rather, as well beseemeth your profession and calling, ye ought to exhort them to the most favourable construction of things, and to christian placability, and to the entertaining of their wonted loving affection towards him. As for these our present questions, we desire Theologically onely, and peaceablie, to conferre of them with you, or any other our reverend Brethren, of our own calling.

Aug. Lib. de unico Baptismo, Cap. 13. O quam detestandus est error hominum, qui clarorum virorum quædam non recte facta laudabiliter se imitari putãt à quorum virtutibus alieni sunt.

9. Ye say that Master *Knox* spared not to call Kneeling a *diabolicall invention*. If ye allow this saying, how can it be, that in your *Covenant*, intended for removing of Innovations, and recovering of the purity of the Gospell, ye expresly aimed not at the abolishing of this ceremony, which is so hatefull in your eyes? But if ye doe not approve this his saying, why did ye not choose rather, in charity to cover this escape of so worthy a personage, then openly to blaze it abroade?

10. Ye have needlesly drawn into your discourse, mention of *Irenicum*. Of which work, for mittigation of your unpeaceable censure, be pleased to take notice of the judgement, of that most worthy Pastor, and most grave and learned Divine, *D. James Usher*, Arch-Bishop of *Armach*, Primate of all *Ireland*, in this his Epistle written to the Author.

VIR EXIMIE.

Euseb. lib. 5. Hist. Eccles. κεφ. κϛ.

SUmma cum voluptate Εἰρηνικὸν tuum perlegi: eamq; Patriæ tuæ fœlicitatem sum gratulatus, quod novum tandem produxerit Εἰρηναῖον, qui eam ipsi præstitit diligentiam & virtutem, quàm olim exteris Ecclesiis (quum non admodum dissimiles de adiaphoris obortæ lites earum pacem perturbarent) exhibuit ille vetus; qui φειρώνιμος τὶς ὢν τῇ προσηγορίᾳ, αὐτάτε τῷ πρόπῳ εἰρηνοποιὸς, ὑπὲρ τῆς τῶν ἐκκλησιῶν εἰρήνης παρεκάλει τε καὶ ἐπρέσβευε.

לשלום המלחמת 2. Sam. xi. 7. Judic. vii. xxii.

Nulla salus bello: ipsiq; bello salus si qua sit, non alio quam pacis nomine ea continetur. Nam & de pace belli Uriam, opinor, à Davide aliquando interrogatum meministi.

*Jam verò, pro Εἰρηνικῷ, scriptum remitto tibi ego πολεμικὸν: sed quod jucundum præbeat spectaculum inidianiticorum satellitum inter se manum-

ſe manum conſerentium, & mutuoiſto bello Eccleſiola noſtra, pacem promoventium.

Tu quicquid, hoc eſt, munuſculi, ut ab homine optimè erga te affecto tranſmiſſum ſuſcipe, & me (ut facis) ama.

Pontanæ, in Hibernia, III. Id. Decembr. anno reparatæ ſalutis 1632.

Tuus in CHRISTI Miniſterio conſervus

JACOBUS ARMACHANUS.

Me juvat alma quies, gens hæc fera bella minatur,
Et quoties Pacem poſcimus, arma crepat.

ARTH. JONST. Paraph. Pſal. 120.

The XIII. DUPLY.

YE repeat your former *Anſwer*, concerning your interpretation of the clauſe of forbearance, which we have already refuted in our former *Replyes*, neither doe ye bring here any new confirmation thereof: And therefore all the three ſcandals, mentioned in our 13 *Demand*, doe yet remaine unremoved.

2. Although your interpretation were admitted, which we can not admit, yet at leaſt the third ſcandall were nowiſe avoidable therby, (whatſoever may be ſuppoſed concerning the other two,) and that becauſe of the reaſon expreſſed in our 13 *Reply*; to which your *Anſwers* here are not ſatisfactory. 1. Ye doe inſinuate, that ye think our Oath of obedience to our ordinary, and *Pearth* conſtitutions, not lawfull in it ſelf: which we are perſwaded is very lawfull. 2. Ye would ſeem to infer the unlawfullneſſe of it, by challenging, the Authority whereby it was exacted; and alleadging that their is no ordinance made Civill or Eccleſiaſtick, appointing any ſuch Oath. This reaſon (although it were granted) hath no ſtrength at all, to prove that which ye intend, to wit, that either our Oath is in it ſelf unlawfull, or that we may now lawfully break it: for our ſwearing of that Oath is

not

not againſt any lawfull Authority, either divyne or humane: and in ſuch a caſe, Oathes concerning things lawfull, ought to be keeped, whether they be required by appointment of a publick ordinance, or not: which whoſoever denyeth, he openeth a patent doore to the breaking of lawfull Oathes, in matrimoniall and civil Contracts, and many other caſes, daylie incident in humane converſation. Alſo the exacting of that Oath, was clearly warranded by two Acts of Parliament, viz. Parliament 21. of King JAMES the 6. holden at *Edinburgh*, *Anno* 1612. *Chap.* 1. and Parliament 23. of King JAMES the 6. holden at *Edinburgh*, *Anno* 1621. Act 1.

3. Ye take upon you to call in queſtion, with what conſcience that Oath was given. How oft, Brethren, ſhall we exhort you to forbeare judging of other mens conſciences, which are known to GOD onely? *Judge not, that ye be not judged.* Matth. 7. 1.

4. Ye alleadge, we can not anſwer before a generall Aſſembly for our Oath, and the ſcandall riſen thereupon. No man needeth to be aſhamed, before a generall Aſſembly, or any other judicatory, of his lawfull and due obedience, which he hath given to the publick conſtitutions of the Church of *Scotland*, and to his Majeſties ſtanding Lawes; or of any lawfull Oath, whereby he hath promiſed that obedience. As for the ſcandall, it was not given by us, but unneceſſarily, and unjuſtly taken, by you, and ſome others, upon an erronious opinion, obſtinatly mantained againſt the lawfulneſſe of the matters themſelves.

5. Ye ſay, that conceiving the Oath, according to our own grounds, none of us will ſay, that we have ſworn the perpetuall approbation and practiſe of theſe things, which we eſteem to be indifferent, whatſoever bad conſequent of Popery, Idolatry, Superſtition, or Scandall, ſhould follow thereupon. We anſwer, 1. Theſe bad conſequents are alleadged by you, but not proven. 2. Evils of that kind ſhould be avoided, by ſome lawfull remedy. And we doe not eſteem it lawfull for us, to diſobey Authority in things lawfull, although in themſelves indifferent: for obedience commanded by the fift Precept of the Decalogue, is not a thing indifferent. There be other means which are lawfull and more effectuall againſt ſuch evils, as we have ſpecified in our eleventh *Reply*: 3. We did not ſwear perpetuall approbation,

and

and practiſe of indifferent things; but knowing theſe things in themſelves, to be approvable, we did ſwear obedience to the publick Laws, requyring our practiſe in theſe thinges, ſo long as the Law ſtandeth in vigour, and our obedience thereto is required by our lawfull Superiours. 4. This courſe we hold to be more agreable to our duety, then upon private conceptions of ſcandalls unneceſſarily taken, to break off our due obedience to that Authority which GOD hath ſet over us.

6. Out of our aſſertion (*Reply* 4.) concerning the adminiſtration of the Sacraments in private places, to ſick perſons, in caſe of neceſſity, ye doe collect, that we cannot forbear the practiſe of theſe, although our ordinary, and other lawfull ſuperiours, ſhould will us to doe ſo. And hence ye infer, that herein *Pearth* Aſſembly, for which we ſtand, is wronged by us two wayes: 1. That we differ in judgement from them, about the indifferency of the five Articles: and next, that at the will of our ordinary, and ye know not what other lawfull ſuperioures, we are ready to forbear the practiſe of theſe things, which the Aſſembly hath appointed to be obſerved.

7. As for your maine Queſtion, Whether a duety neceſſary by divyne Law, may be, or may not be omitted, in caſe, our ordinary, & other lawfull ſuperioures, ſhould will us to omit it? before we anſwer to it, we muſt expound what we mean by our other lawfull ſuperiours, becauſe of your jeſting pretence of ignorance hereof. We mean hereby, the Kings Majeſty, the Parliament, the ſecret Counſell, and other Magiſtrates, and eccleſiaſticall Aſſemblies, whereunto we owe obedience in our practiſe required by them, according to publick Lawes.

8. The Queſtion it ſelf ye doe expreſs more clearly in your *Anſwer* to our 4. *Reply*, wher ye alleadge, that we find ſome of the *Pearth* Articles ſo neceſſary, that although the generall Aſſembly of the Church ſhould diſcharge them, yet we behoved ſtill, for conſcience of the commandement of GOD, to practiſe them.

Thus are we brought to this generall Queſtion;

Whether, or no, any thing neceſſary (or commanded) by divine Law, may, in any caſe, without ſin, be omitted when publick humane Authority diſchargeth the practiſe therof?

For reſolving of this queſtion, we deſire the Reader to take notice of theſe Theological *Maximes*, received in the ſchools, & grounded upon holy Scriptur.

a *Thom* 2a 2æ, *qu.* 71 *art.* 5. *ad* 3m *Bonavent. in sent. dist.* 48. *art.* 2. *qu.* 1. *in Resolutione. Scotus in* 3. *sent. dist.* 9. *qu. unica, num* 4.

9. Affirmative preceptes, doe binde at all times, but not to all times, but only as place and time require; that is, when opportunity occurreth. [*Præcepta affirmativa obligant semper, sed non ad semper, nisi pro loco & tempore; id est, quando opportunitas occurrit.*] But negative Precepts, doe binde at all times, and to all times. [*Præcepta negativa obligant semper, & ad semper.* a] As for example; A man is not obliedged to speak the trueth at all times; for he may be some time lawfully silent, but he may never lawfully lie.

10 Of Affirmative necessary dueties, some are the weightier matters of the Law, [τὰ βαρύτερα τῦ νόμυ] as Judgement, Mercy, and Faith, *Matth.* 23. 23. Others lesse weighty, such as are those of the *Pearth* Articles; which we call necessary, and ye doe reject.

11. The exercise of some affirmative necessary dueties, may be some times omitted, by Authority, without sin, for the publick peace, or some pressing necessity. Thus *Moses* permitted repudiation of a mans married wife, not fallen into adultery; neither did he urge strictly the affirmative duety of adherence, and that for the hardnesse of their heart. Wherein *Moses* had respect to the peace and unity of the Tribs of *Israell*, as *Alexander Alensis* observeth in his *Summe of Theologie, Part.* 3. *Qu.* 46. *Membro* 1. *Art.* 1, & *Art.* 2. *David* did not execute, in his own time, judgment against *Joab*, for his murthering of *Abner*, and *Amasa*, because the sonnes of *Zeruiah* were too hard for him. Circumcision was omitted, because of the uncertainty of their abode in one place, when the people were with *Moses* in the Wildernesse.

12. Exercise of ecclesiasticall Discipline, against open obstinate offenders, is an affirmative duety, incumbent, by divyne Law, upon the Pastors, towards those who are committed to their charge. Yet it may, and ought to be forborn, when it can not be used without an open rupture, and unavoidable Schism. Because in such a case the publick peace is rather to be looked to, lest in our inconsiderate zeal to seperate the Tares, we pluck up also the Wheat. And what we can not get corrected by censure, we can doe no more but mourn for it, and patiently wait till GOD amend it, as *Augustin* proveth at length, *Gregor. responsa ad interrogationem Augustini Cã. Lib.* 3. *contra Epistolam Parmeniani, Cap.* 1. & *Cap.* 2. & *Lib. de fide operibus, Cap.* 5. *For in this time* (sayeth Gregory) *the holy Church doth correct something by fervour, something she tolerateth by meeknes, some*

In hoc enim

ſome things by conſideration ſhe diſſembleth, & beareth, ſo that often by bearing & diſſembling, ſhe compeſceth (or putteth away) that evill which ſhe hateth. And *Proſp.* ſaith; *for this cauſe therfor, they moſt with gentle piety be borne with, who for their infirmity, may not be rebuked.* *nim tempore ſanctæ Eccleſiæ quædam per favorem corrigit, quædam per manſuetudinem tolerat, quædam per conſiderationem diſſimulat, atque portat, vt ſæpe malum quod adverſatur, portando & diſſimulando compeſcat. Proſper, Lib. 2. de vita contemplativa, Cap. 5. Propter hoc ergo, blanda pietate portandi ſunt, qui increpari pro ſua infirmitate non poſſunt.*

13. When a doctrinall error (not being fundamentall) prevaileth by publick authority in any Church, a private Paſtor or Doctor eſpying it, may lawfully and laudably, forbear publick ſtriving againſt it, when he evidently perceiveth, that unavoydable Schiſm would follow thereupon. In ſuch a caſe he ſhould content himſelf, to feed his hearers with that wholeſome Milk of the Word, which they may receive, and delay the giving of ſtronger Food, unto them becauſe of their infirmity: Conſidering that more neceſſary and weightier duetie, which he oweth for preſervation of order and peace; and labouring, in a milde and peaceable manner, to cure them. To this purpoſe belongeth that ſaying of *Gregorie Nazianzen*, *Let no man, therefore, be more wiſe then is conuenient, neither more legall then the Law, neither more bright then the Light, neither more ſtraight then the Rule, neither higher then the Commandement. But how ſhall this be? If we take knowledge of decencie, and commende the lawe of nature, and follow reaſon, and deſpiſe not good order.* (καὶ μὴ ἀτιμάζωμεν εὐταξίαν.) *Nazianz. Orat. 26. tom. 1. pag 446. and 447. Edit Græcol. paris. Anno. 1630.*

And that of the ancient Church of *Lions* in *France*, near eight hundreth years agoe; *Who doeth not calmlie and peaceablie moderate that which he thinketh, but is readie incontinent to contentions, diſſentions, and ſcandalls, although he have not an hereticall ſenſe, moſt certainlie he hath an hereticall minde.* *Eccleſ. Lugd. Lib de tenenda veritate Scripturæ poſt mediũ (in Bibl. Patr. Tom. 4. Part. 2. Edit. 4.) Qui non tranquillè & pacificè moderatur quod ſentit, ſed ſtatim paratus eſt ad contentiones, diſſentiones, & ſcandala, etiamſi non habeat Hæreticum ſenſum, certiſſimè habet Hæreticum animum.*

14. Divine Inſtitution, by the Miniſtery of the Apoſtles, craveth Deacons, ordained by impoſition of hands, for all their life time, *Acts 6.* Yet in our reformed Church of *Scotland* we have no ſuch Deacons

Deacons. Which œcomenicall defect, neceſſitated by detention of Church mantenance neceſſary for their ſuſtentation, we hope ſhall not be imputed to our Church, as ſin, ſo long as ſhe deſpiſeth not that Inſtitution, and acknowledgeth, and lamenteth, this deficiencie, and endeavoureth, by peaceable lawfull means, to have it remedied.

15. Although ſome affirmative Dueties, neceſſary by divine precept, doe give place, ſome times, to other more weighty, and more preſſing dueties, (as the ſaving of a ſtranger may be omitted, for ſaving my father or my brother, or my ſon, out of the ſame danger, when I am able onely to ſave one of them. And many ſuch like examples doe occurre:) yet it is never lawfull to condemn or oppugn ſuch Dueties, as evill, or ſuperſtitious, or ſcandalous in themſelves, neither to rank them amongſt things in themſelves indifferent.

16. Hence we doe inferre, that notwithſtanding of the neceſſity of thoſe of the *Pearth* Articles, which we call neceſſary, yet ſometims the practiſing of them, may become not neceſſary, and the omiſſion thereof not ſinfull, publick authority, & neceſſity of the peace of the church, ſo requiring. Some time indeed, the omiſſion of a thing preſcrived by an affirmative Divine or Humane Law, may be faultleſſe: But it is never lawfull for Subjects, to tranſgreſſe the negative part of the divine Precept, by reſiſting with force of Arms, that power whereunto GOD hath ſubjected them, and to which he hath forbidden them, to make ſuch reſiſtance. Neither is it at any time lawfull, for Paſtors and Teachers, to teach erronious Doctrine.

Thom. 2a 2æ qu. 43 art. 7. prop ter nullum ſcandalum quod ſequi videatur, debet homo prætemiſſa veritate, falſitatem decore.

17. Ye doe attribute to us, as a great abſurdity, that at the will of our ordinary, and other lawfull Superiours, we are ready to forbear the practiſe of theſe things which the Aſſembly hath appointed to be obſerved. And this ye inferre from the neceſſity of adminiſtration of the Sacraments, ſometimes in private places, according to our judgment. Certainlie, ye will have much adoe, to make good, by right Logick, this your inference from ſuch an Antecedant. But to ſpeak of the matter of the Conſequent, for ſatisfaction to the Reader, we find no ſuch abſurdity in it, as ye ſeem to proclaim. For, if ſome Dueties appointed by divyne Law, give place ſome times to other weighty dueties, ſuch as is the keeping of publick peace and good order, as we have already ſhown, much more may a thing, notwithſtanding of any humane Law appointing it to be obſerved, be for theſe reſpects omitted, at the

the will & direction of those superiours, to whom we ow our obedience required by that humane law, & who have power to dispence with our practise in that part.

The XIV. Duply.

IF the words of the *Covenant* be plaine, (say ye) concerning the meer forbearance, and speak nothing of the unlawfullness, no mans thoughts can make a change. But we have given our reasons, which justly move us to require greater plainness; neither have we as yet received satisfaction, concerning those reasons.

2. In our 14 *Reply*, we said, that your Band of mutuall defence against all persons whatsoever, may draw subjects, perhaps, to take Armes against their King, (which God avert) & consequently from that loyaltie of obedience, which they ow to their *Soveraign*, & ours; except ye declare, and explaine your selves better, then ye have hitherto done. To this ye answer, that, by this *Reply* we doe a threefold wrong: one to our selves, another to the subscrivers, the third to the Kings Majesty. But ye have not directly answered to the point proponed by us.

3. The wrong which ye say, we do to our selvs, is in forging from the words of the *Covenāt*, impedimēts, & drawing stumbling blocks in our own way, to hinder our subscriptiō. This your wrongous affeveratiō, we justly deny, protesting, as we have often done, that we do walk sincerly in this matter, according to our light, not forging to our selvs impedimēts, nor drawing stumbling blocks in our own way; but clearly showing the impediments, and stumbling blocks, which the contryvers of the *Covenant* have laide in our way, by their very incommodious expression, irreconciliable [in our judgement] with your exposition.

4. Ye say, we wrong the subscrivers, in changing the state of the Question, and in making a divorce betwixt Religion, and the Kings Authority, which the *Covenant* joineth together, hand in hand. We doe nowise wrong the subscrivers, when we propone uprightly our just scruples, as we in our consciences doe conceive them, whereby we are moved to with-hold our hands from that *Covenant*: whereof one is, the fear of unlawfull resistance to Authority, if we should hold to that *Covenant*; howsoever ye will not suffer to hear patiently this objection, because in your *Covenant* ye doe professe, the conjunction of Religion, and the Kings Authority: which profession of yours, doeth not sufficiently serve for a full answer to our objection, against those

other words of that ſame *Covenant*, whereupon our ſcruple did ariſe. To clear this, we wiſh you to anſwere directly (to this our preſent *Demand*:) whether or no, in caſe of diſagreement, (which Godavert) think ye that the *Covenanters* are obliedged, by vertue of their *Covenãt*, to make open reſiſtãce, by force of Arms? If ye think they are obliedged to make reſiſtance, then we deſire your Anſwer to the Reaſons and teſtimonies broght in our 2. *Duply*, proving the unlawfulnes of ſuch reſiſtãce. But if ye think that they be not oblidged, thẽ declare it plainly.

5. But moſt of all, ye ſay, we wrong the Kings Majeſty, in bringing him upon the ſtage, before his ſubjects, in whoſe minds we wold (as ye do falſly alleadge) beget and breed ſuſpitions of oppoſing the true religion, making innovation in Religion, and of dealing with the ſubjects, contrary to his Lawes and Proclamations, and contrary to the Oath at his Coronation. We anſwer, ye have not brought, but have found his Majeſty upon this unpleaſant ſtage, oppoſing himſelf openly to your *Covenant*, with ſolemn proteſtations, againſt all ſuſpitions of oppoſing the trueth, or making innovation of religiõ, or dealing with the ſubjects contrary to his lawes & proclamatiõs, or contrary to the oath at his coronatiõ. this his Majeſties declaratiõ againſt which ye have proteſted, we have willingly received, & do truely believe it.

6. What the moſt honourable Lords, of his Majeſties privy Counſell have done, cõcerning his Majeſties laſt proclamation, & upõ what motives, their Hs. themſelves do know, & his Majeſties high Cõmiſſioner, hath publickly declared in his printed *Manifeſto*, contrary to ſome of your aſſeveratiõs, cõcerning the proceeding of that honorable boord.

7. Ye profeſs here, that, it becõmeth you, to judge charitably of his Majeſties intentions, altho ye diſallow the *Service Book*, and *Canons*, as containing a reall innovation of Religion; and doe affirme, that the intention of the Prelats, & their aſſociats, the Authors and contrivers of the books, is moſt juſtly ſuſpected by you. We have told you already, that, concerning the matters, contained in thoſe books, it is not now time to diſput, the books themſelvs being diſcharged by his Majeſties proclamation, and a royall promiſe made, that his Majeſty will neither now nor herafter, preſs the practiſe of the forſaid *Canõs* & *Service book*, nor any thing of that nature, but in ſuch a fair & legall way, as ſhall ſatisfie all his Majeſties loving ſubjects; &, that his Majeſty neither intendeth innovation in Religion or Lawes. As for the intentions of his

ſacred

ſacred Majeſty, we do heartily & thankfully acknowledge them, to be truely conforme to his Majeſties gracious declaration, in that his laſt Proclamation. And, indeed, it becommeth both you and us, to think ſo of them. Neither do we take upon us, to harbour in our breaſts, any uncharitable ſuſpition, concerning the intētions of thoſe others of whom ye ſpeak; ſeeing they ſtand or fall to their own Maſter, and the thoughts of their hearts are unknown, both to you and us: and in a matter uncertaine it is ſureſt to judge charitably. Yea, we have many pregnant Arguments to perſwade us, that thoſe reverend Prelates, and their Aſſociates, had no ſuch intention, as ye judge.

8. Ye make mention of three wrongs, done by us to you: the one, in the *Warning*, whereof ye have an anſwer already given in our 12. *Duply*, where ye did uſe great exaggerations, then either the intentiō of the warner did merite, or became your charity and profeſſion. And by your repetition of it in this place, ye ſhow, that ye have too great delight to dwell upon ſuch expoſtulations, whereas theologicall reaſons of the matter in controverſie, would better become you in ſuch a *Diſput*. The ſecond wrong is, that (as ye alleadge) we have wronged you, in with-holding our hand and help from ſo good a cauſe, of purging Religion, & reforming the Kirk, from ſo many groſs abuſes, and oppoſing all thoſe who have modeſtly laboured for Reformation. But certainly, the wrong is done to us by you, in that ye do, without warrand of Authority, obtrude upon us, and thoſe comitted to our charges, the ſwearing of an Oath, which is againſt our own conſciences: and becauſe of our juſt refuſall & oppoſition, ye do wrong us alſo, in miſinterpreting our pious and upright meanings, and in making and ſtirring up collaterall, and perſonall quarells againſt us, and threatning us therwith. Thus (if GOD by his ſpecial grace did not uphold us) might we be driven, by worldly terrours, to do againſt the light of our own conſciences.

Hieronym. Apologia adverſus Ruffinum quæ incipit Lectis lite-ris, prope ſi-nem. Talibus inſtitutus es Diſciplinis, ut cui reſpondere non potueris, caput auferas; & linguam, quæ tacere non poteſt ſeces? Nec magnopere glorieris, ſi facias quod Scorpiones poſſunt facere, & Cantharides. Fecerunt hæc & Fulvia in Ciceronem, & Herodias in Ioannem: quia veritatem non poterant audire: & linguam veriloquam de criminali acu confoderunt. ——— Adverſum impiiſſimos Celſum atque Porphyrium quanti ſcripſere noſtrorum? Quis omiſſa cauſa, in ſuperſtua criminum objectione verſatus eſt.

9. The third wrong, wherwith ye charge us, and for the which ye do inſinuate, that we may feat trouble, is (as ye alleadge) in our ſpeaches, in pub-

in publick, and private, and in our missives, &c. Hereunto we answer, as in our former *Replyes*, that whensoever it shall please you, to specifie these speaches, we hope to give you, and all peaceably disposed christians, full satisfaction, and to clear our selves of that imputation: so that none shall have just reason, to work us any trouble. In the mean time, if our ingenuity would permit us, (as it doth not) to think it a decent course, to make use of hearkeners, and catchers of words, and to wait for the haulting of our Brethren, some of your own speaches might be represented unto you, wherein ye would finde weaknesse.

10. As for these owtward, or externall Arguments, which ye bring here, to prove your *Covenanting*, to be the work of God, from the success of your enterprize, from the multitude of subscrivers, and from their contentment, & from their good carriage, (which we wold wish, in many of them, to be more charitable, and peaceable, and so more christian, then it is) we cannot acknowledge, to be a Comentary written by the Lords own hand, (as ye pretend) in approbation of your *Covenant*; unless ye first clearly show us the text or substance of your *Covenant*, to be written in the holy Scriptures, in all points therof; especially in those points, wherin ye and we do controvert, and which only, at this time, can be pretended against us, seeing we make opposition only in those points. And we wish heartily, that leaving these weak nots of Trueth, to the Papists, chief acclaimers of them, amongst christians, (that we speak nothing of aliens from christianity) ye would be pleased to adhere, with us into the holy Scriptures, as the only sure & perfect rule of true Religion, and the heavenly Lamp, which God hath given us, to show us the way of trueth & peace: wherin the GOD of Trueth and Peace direct all our steps, for JESUS CHRIST our Saviour, who is our Peace: To him be Glory for ever: *Amen.*

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FINIS.